LEGAL OBEDIENCE, *in Opposition to* UNLIMITED; *The Subjects* Necessary Duty, *and a Prince's* Best Security.

604. f. 1.
21

A

SERMON

Preached

January the 30*th*, 17$^{15}_{16}$.

AT

Barwick Chapell

In the Parish of

St. *JAMES's*, Westminster,

By THOMAS BLENNERHAYSETT, Chaplain to the Right Honourable *LIONEL*, Earl of *Dorset* and *Middlesex*.

LONDON,

Printed by *J. Downing*, in *Bartholomew-Close*, for the Author; and Sold by *Sam. Crouch*, at the Corner of *Popes Head Alley*, in *Cornhil*, and *Benj. Conse*, at the *Rose* and *Crown* in St. *Paul's Church-Yard*, 1716.

Price Six Pence.

SIMON

A

To the Honourable

Sir *Joseph Hodges* Baronett,

SIR,

AS *I have Long been of Opinion, that the* Merchants *of this* Great *and* Flourishing City, *which may well be Styled the* Mistress of the World, *are the* Greatest Ornament, *and* Security, *not to* It *only, but to* Their Country, *in General: so, All that Know You, must Do You the Justice to Say, that You Deservedly are to be Esteem'd, One of the First, in this* Rank of Eminence, *in the Judgment of the most* Intelligent, *and* Converſable *Part of Mankind. Nor, Need we Wonder, that Persons of this* Superior Station, *and* Capacity, *should be the Greatest* Credit, *and* Benefit *to the* Publick; *when, it is Agreed on all Hands, that None Understand the* True Interest of Their Country, *better than They, nor* Promote it, *so Immediately, Extensively, and Successfully.*

It is to Their Penetration, *and* Integrity, *that We are Indebted, for that* Noble Stand, *that was Made some Few Years since, against a* Fatal, *and* Falacious Treaty of Commerce with France, *which would have Sunk* our Credit, *at Home, and Ruin'd* our Trade, *Abroad; and soon Made Us the* Contempt, *as We have been, both Before, and Since, the* Envy of Europe. *The Preventing this* Fatal Blow, *was but an* Happy Omen, *and* Secret Prelude, *to those many* Glorious Advantages, *which have Accrued to this* City, *and* Nation, *since the* Reign of His Sacred Majesty KING *GEORGE. Among which, the* Present Settlement of our Commerce, with Spain, *upon Terms more* Advantageous, *than could Ever be Obtain'd, by any of his* Majesties Predecessors, *is, with Reason, to be Accounted one of the* Greatest: *of*

which I know no Better a Judge, than Your Self; and I Take this Occasion, to Congratulate You upon it, and Every other British Merchant, *throughout the Kingdom.*

But, not to Confine your Entire Character, *to these* Important Affairs, *which are Indeed your* Proper Sphere *and Province; I could Take the most Agreeable Satisfaction Imaginable, in Expatiating upon your Many* Personal, *and* Social, *and* Political Vertues, *in all other Respects, which I Dare only just Mention; and Mention with* This Design, *that it may Appear, with how much Reason, I Presume to Skreen this* Plain, *but* Zealous, *and* Affectionate Discourse, *under the Umbrage of your* Honourable Name, *for which, I Hope, You will Have the* Goodness *to Excuse Me.*

What Fate, this Method of Expressing my Own Integrity, *and my* Regards to the Publick, *may Meet with, I am not Able to Determine; and I shall be the Less Solicitous about it, if I may Have the* Honour *and* Happiness, *of your* Approbation, *of this* Open Attempt, *to Appear in the Cause of* Liberty, *and* Truth; *when there are so Many, that* Still *Wish well to the* Vile Promoters *of our* Present National Disorders, *and Applaud Them too, as far as They Dare. But, as I Always had a* Just Aversion, *to the* Principles, *and* Practices *of Those Men, that Have, any Way, been the Occasion of our* Publick Evils; *so I Beg your* Generous Protection, *in this Necessary Discharge of my Duty, and submit my Self Entirely, both to your* Favour, *and your* Judgment. *I am,*

Honoured *SIR,*

In all Humble Gratitude,

and with Unfeigned Respect,

Your most Obliged,

and Obedient Servant

Thomas Blennerhayssett.

ECCLES. VIII. 2.

I Counſel Thee to Keep the King's Commandment; and that, in Regard of the Oath of God.

THAT *Solomon* was the Wiſeſt of Men, as well as the Greateſt of Princes, that Ever Liv'd, would be Wholly Needleſs to Obſerve; were it not to Show, at Preſent, how far This Gave Him an Opportunity, to Carry his Reſearches after Truth, Higher, and Farther, than any Other Man, either Before, or Since. Nor, did He Content Himſelf, with that Vaſt Stock of Knowledge, which He had, by ſo many Various Ways, Acquir'd, as if It had been Only Deſign'd for his Own Uſe and Advantage; but, He Took all Occaſions, to Communicate it alſo to Others, and Promote, Thereby, the General Benefit of Mankind; not only, in his Own Time, but in all After-Ages of the World.

Theſe are all Highly, and Principally Indebted, not only to thoſe Writings of His, which are Preſerv'd upon Record, in *Sacred Writ*; but to Thoſe alſo, it is more than Probable, that are Mention'd in Scripture, tho' they are not Handed down to us: which Contain'd, no Doubt, the moſt Excellent Diſcoveries, of all *Natural*, and *Moral Truths*, if there had been any Footſteps of them Left. But moſt of Theſe are now Entirely Loſt, if not All; unleſs it be ſome *Shatter'd*, and *Uncertain Fragments*, which may Poſſibly be Inferred, in ſome of the Works of the *Antient Philoſophers*; tho' it cannot be well Known, at this Diſtance, to whom they Originally did Belong. That *Theſe* were

were Chiefly Deriv'd from the *Writings of Solomon*, both Thoſe that are Inſerted, in the *Cannon of Scripture*, and Thoſe that Want ſo *Divine an Impreſs*, Seems more than a *Conjecture*; tho' *That* it is, at Leaſt, among the *Learned*. And Methinks, I often See here, Something, in *their moſt Improved Thoughts*, Vaſtly *Superior*, not to *Nature* only, But *Reaſon too*, the moſt Exalted, and Refin'd.

However this be; We don't Want *Really* theſe Writings, if They were indeed Compleat, and Fully Known. When We, with Greater Advantage much, may Confine our Selves to *Thoſe*, which have been Tranſmitted down to us, from the Earlieſt Ages of Time; and which the *Wiſdom of God*, has Thought Ever Sufficient, for the Inſtruction of his Church, in all Future Ages. And Herein, We have ſuch Footſteps and Diſplays, of the moſt *Conſummate Prudence*, and *Exalted Reaſon*, as are not to be Met with, in any Other Compoſures; and they may well, therefore, be Eſteem'd, as a Treaſury, or Store-houſe, out of which We may Draw, the *Trueſt Inſtructions*, and the moſt *Exact Rules of Life*. This We ſhall Do, if We Take Notice of, and, at the ſame Time, Take Heed to, thoſe Weighty Obſervations, and Serious Documents, Clear Directions, and Uſeful Precepts, that are all *Worthy* of ſo *Divine*, and *Eminent an Author*; and *Worthy* alſo, of our moſt *Serious Attention*, and *Steady Practice*.

To paſs over the Book of the *Proverbs*, which will Sufficiently Anſwer, the Character and Deſcription of ſo *Remarkable* a Penman; We are Call'd more Immediately, at Preſent, to Look into this Book of *Eccleſiaſtes*, or the *Preacher*. Now, This Gives us the Subſtance and Reſult, of the Obſervation and Experience of ONE, who Took no Small Pains to Find out, and Compaſs, whatever was moſt *Curious*, *Delightful*, and *Inſtructive*, both in *Nature*, and *Art*; and Thereby was Render'd, more Capable to Inſtruct Others, in the moſt Neceſſary and Important Matters. And This He Does, in the *Book* before us, by thoſe *Lively Hints*, and *Solemn Remarks*, that are Always Sufficient to *Enlighten their Judgments*, and *Regulate their Practice*, in the *Main Scenes* of Life, *Civil*, and *Moral*, and *Divine*.

The *Firſt* of theſe, *viz.* the *Informing their Judgments*, He Endeavours to Promote, in the *Former Part* of this Book; and the *Latter*, viz. the *Regulating their Manners*, He Attempts, in the *Chapter*, wherein is our Text. This Vaſtly Contains, many *Equitable Precepts*, for the Whole of our Conduct and Behaviour, in this World; and *Such*, to be ſure, more *Expreſly* than Ordinary, as may Animate us, to all thoſe *Relative Duties*, which Conduce ſo much to the Benefit of *Humane Society*. Now, Whatever does So, muſt Neceſſarily Promote, both the *Good Government of the World*, in General; and *Diſtinct States*, and *Communities*, and *Bodies Politick*, in Particular, according to their *Reſpective Laws*, and *Fundamental Conſtitutions*.

This

This *Solemn* Thought ſo *Conſiderable in it Self*, that He, in the Text, *Firſt* Lays down a *Rule*, for our *Obedience* and *Subjection* to our *Lawful Governours*, before He Comes to thoſe *Particular Directions*, that were Deſign'd for *Private*, and *Perſonal Uſe*. As if, the *Former* was of *Greater Importance*, upon the Whole; at Leaſt, was the *Baſis*, and *Foundation* of the *Latter*. For, He that Knows not how, to Diſcharge Well his *Publick Engagements*, can Hardly be Suppos'd, to Underſtand, or Practiſe his *Private*, and *Particular Duty*. Tho' Indeed, there is ſuch a *Mutual Connection* and *Dependance*, between *Each of Theſe*; that, for the moſt Part, the *Beſt Subject* is the *Beſt Man*, and the *Beſt Man* the *Beſt Subject*.

This *Harmony* and *Agreement*, is ſo *Conſpicuous*, in it Self, and ſo *Beneficial* to all Sorts of *Perſons*, *Circumſtances*, and *Times*; that I have Thought it Proper, *at this very Juncture*, to Inſiſt upon *theſe Words*, that I have now Read unto You. Theſe are very Agreeable to my *Preſent Purpoſe* and *Deſign*; becauſe, They will Help, when Rightly Explain'd, and Duly Underſtood, to *Direct* and *Strengthen* our *Chearful Obedience*, to our *Preſent Gracious*, and *Only Rightful Sovereign*. It is in Great Mercy to *Theſe Nations*, that God has Set *Such a Prince*, as This, to Reign over us; to the *Joy*, of all the *Hearty Friends* and *Lovers* of their *King*, and *Country*: and the *Regret of Theſe*, and *None but Thoſe*, that are Enemies to *Both*. Such Perſons, if any ſuch there be, would to God there were *None!* are the only *Patrons*, that I Know of, and *Vile Promoters*, of thoſe *Former Diſorders* of the *Worſt of Times*, which We *Still*, on *this very Day*, do ſo Juſtly *Bewail*. And, if we do it *to Purpoſe*, we muſt Diſclaim thoſe *Perſons*, and thoſe *Principles*, that had *of Late*, well Nigh Involv'd us in the *Same*, or *Worſe*.

In the Words, We have two Things:

I. A Duty Enjoin'd.

II. The Reaſon to Enforce it.

I. A Duty Enjoin'd.

This is to be Seen, in the Former Part of the Verſe; *I Counſel Thee to Keep the King's Commandment*. The Word *Counſel*, is not here Expreſt in the *Original*, but yet, it is Neceſſary to be Underſtood; and therefore, well Enough Supplied by our Tranſlators, to Make the Senſe of the Place *more Compleat*, and *Full*. And This We ſhould be Willing, ſo much *the Rather*, to See Clear'd up; becauſe, the Subject of the *Advice here Given*, is ſo *Conſiderable* and *Important*, and of ſuch Extenſive Benefit, to *all Orders* and *Degrees* of Perſons, from the Higheſt, to the Loweſt. So Indeed, is our *Ready Obedience* to our *Lawful Governours*, which is a very *Juſt*, and a very *Reaſonable Duty*; and what *all Sorts* of Perſons Pretend to *Acknowledge*, and *Advance*, *Adhere to*, and *Recommend*: but *Many*, amongſt us, will be

Found

Found to *Contradict*, by a moſt *Unaccountable*, and *Extravagant Behaviour*.

We may well Suppoſe, that *Solomon*, who *Himſelf* was a *King*, did Fully Know, and Duly Conſider, the *Juſt Weight*, and *Convenience* of this *Great Duty of Obedience*, on which the *Order* and *Harmony of the World*, does ſo Viſibly Depend. For this Cauſe it is, that He Urges and Enforces it, in the Text, in *ſuch Terms*, and under *ſuch Regulations*, as may *Inform our Judgments*, and *Direct our Practice*, in all Things that are Neceſſary for *Us* to *Know*, and *Do*. It may alſo Help, better to *Reconcile*, thoſe *Different Notions*, concerning this Matter, which have been but too *Induſtriouſly Fomented*, and *Kept up*, to *Create Jealouſies*, and *Miſunderſtandings*, within our Selves, and *Weaken* and *Obſtruct our Common Intereſt*.

To Prevent which, for the Future, if I might be ſo *Happy* and *Succeſsful*; this Text, which I have Now Pitch'd upon, is very Worthy of our *Serious Obſervation*, and our *Particular Regard*. For, the *Wiſe Man* is here *Expreſs* and *Earneſt*, when He Counſels us, to *Keep the King's Commandment*. And Certainly? what He Thought, ſo Worthy of *His Advice* and *Direction*, muſt be Worthy alſo, of *Our Notice* and *Obſervance*. When, it will be Found, that We our Selves, *at this Day*, have a *Direct* and *Immediate Concern in it*; if We would well Diſcharge, *this Part* of our *Relative Duty*, and Approve our Selves, both to *God*, and *Man*, by a *Regular* and *Uniform Obedience*.

That there is a *Mutual Relation*, between *Prince*, and *People*, is Obvious to *Common Senſe*, and *Experience*; and Readily Acknowledged, by *all Sorts* of Perſons, that are but Tolerably Acquainted, with the *Connexion* and *Dependance* of all *Humane Affairs*, in this Lower World, according to the *Wiſe Contrivance*, and *Settled Appointment* of *Almighty God*, the *Sole Governour* of the Univerſe. Now, *This Relation*, does Comprehend in it, many *Mutual Obligations*, and *Reciprocal Engagements*, which are Carefully to be Obſerv'd by *Each Party*. And Theſe are *Equally*, and *Effectually Tied Down* to them; and that, in ſo *Strict*, and ſo *Indiſpenſible a Manner*, that the *Grand Cement is Diſſolv'd*, and the *Harmony Broken*, when *Either Side*, is Notoriouſly Deficient, in the moſt *Eſſential*, and *Fundamental Points*.

Thus, it is the Office of *Kings*, and of all Other *Governours* too, to Preſide, in their Reſpective States, and Juriſdictions, over all *Publick Affairs*; and be the very *Life*, and *Soul*, and *Moving Principle*, in the *Body Politick*. And, it is their *Duty*, and their *Glory*, to Employ *all their Power* and *Authority*, for the *Publick Good*; which ſhould be the *Chief Aim*, and *Unalterable Rule*, by which They are Always to Govern *Themſelves*, and *Their Subjects*, within the *Laws* and *Limits*, Preſcrib'd to *Each*. Theſe All Require, that They ſhould Exerciſe and Exert their *Regal* and *Supreme Prerogative*, with ſuch *Prudence* and *Moderation*, as may Secure thoſe *Rights* and *Immunities*, to All that

are

are under them, which *God*, and *Nature*, have *Discover'd*, and *Bestow'd*. So that, Whosoever Falls short of *This*, and *Invades* those *Privileges*, which He should *Protect*; both *Forfeits his Own Character*, at Once, and, at the same Time, *Cancels his Subjects Duty*. Who, without any *Real Breach of Trust*, may Withdraw *their Allegiance* from *One*, who, neither *Justly Deserves*, nor can, any Longer, *Legally Demand it*.

On the other Hand; it is the Duty of the *People*, in every *Fixed Government*, to Pay a *Chearful*, and *Reasonable Obedience*, to their *Princes* and *Superiours*, when They Govern them, *according to Law*, and Secure and Defend them, in all their *Just Rights*; and Require Nothing at their Hands, in *Point of Duty*, but what the *Customs* and *Constitutions of their Country*, do *Allow* and *Warrant*. Which *Constitutions*, by being *Sufficiently Known*, and *Understood* by the *Most*, must be Acknowledged to be a *Good Touchstone*, and *Standard*, in this Case. By These it is, that We must Try and Determine, all *Seeming Differences* and *Disputes*, that may, and, too often, Do Arise, in the Explication, of the *Nature* and *Extent*, of the *Power of the One*, and the *Subjection of the Other*. But, these Disputes Cannot, or Need not be *Long*, or *Fierce*; when there is one *Common Judge*, viz. the LAW, to which *Each* may, and ought to Resort, and by *whose Arbitruments*, they *Must* always Abide.

And, This will be Found, to be the Opinion of *Solomon Himself*, in this very Text; for, He Adds a *Limitation*, in the Latter Part of the Verse, to the *General Direction of Obedience*, in the Beginning; which We shall have Occasion, more Particularly to Consider, when We Come to the *Second Head*. For the Present, it may be of Use to us to Observe, the *Scope*, and *Extent* of the *Duty Enjoin'd*, *I Counsel Thee to Keep the* King's *Commandment*. This must Reasonably be Understood, of a *Lawful King*, and no Other; and such an One, is that *Prince*, whom the *Laws of any Country*, and the *Consent of the People*, and the *Providence of God*, in Conjunction, or Concurrence with *Those*, do Constitute and Appoint, to this *Supreme* and *Sacred Office*; which is the Case of our *Present Sovereign*, KING GEORGE.

The *Commandment of such a Prince*, in whom all these Happy Circumstances, at Once, do Center, is Certainly to be *Kept*, i. e. *Carefully Observ'd*, *Chearfully Comply'd with*, and *Dutifully Obey'd*; but yet, it must be with *This Restriction* and *Reserve*, that it be Always *Lawful*, and *Just*. For, both *Scripture*, and *Reason*, do Suggest to us, that it may so Happen, in Many Cases, that We must *Obey God*, *rather than Man*; whom to Gratify, in some Things, that might be Mention'd, would be a *Rebellion* against the *God of Heaven*, and the *Greatest Injury* and *Damage*, to the *Soul of Man*.

Yea, it might be the *Highest Injury* and *Injustice*, to the *Publick* too; the *Interest* of which, next to the *Honour of God*, should be *Nearest* and *Dearest to All of Us*, as We are *Members of Publick Society*. So that, We cannot, without the Breach of *our Duty to the Publick*, and the Violation of our *Publick Faith*, and our *Publick Virtue*, Obey *Every Command* of a Prince, without Exception, that may be *Unlawful* in the *Sight of God*, or *Detrimental* to the *Community*, to which We Belong. This would often Overthrow and Frustrate, the *very Design of God*, in *his Appointment of Government*, in General; and Make *That*, which was Contriv'd to *Prevent Confusion* and *Disorder*, the Ready Way and Occasion, to *Propagate* and *Promote them*.

Upon the Whole; We are to *Keep the King's Commandment*, when *He Himself* Keeps up to his *Own Character*, and when He Requires *Lawful* and *Honest Things*; and no Farther, than He Enjoins such Things, as These. It having been the *Judgment* and *Practice*, of all *Wise* and *Prudent States*, to Guide themselves by *This Rule*; which Cannot Really be Injurious, to *any Prince*, that is Willing to *Govern by Law*; and to *all Others*, we ought to have a *Great Regard*. And, if it does not Prejudice any *Good Prince*, in any Thing, that is *their Just* and *Proper Right*; it may the more Freely be Maintained *by Us*, and the more Readily Embrac'd; because, it does so Immediately Respect, the *Security* and *Happiness of the Subject*. Who, upon this *Bottom*, tho' indeed, it is *a Nice One*, may be Taught, without any *Real Inconvenience*, to *Either Part*; that, when a *King Commands Unlawful Things*, He is not to be O B E Y'D, and, when He *Does them Himself*, He is not to be O W N'D.

Nor, is This *Preaching up Rebellion*, as *Some* Have Unfairly Suggested, against those *Faithful Britons*, that have Always Show'd themselves Enemies, in the *Worst of Times*, as well as *Now*, to the Absurd, and Enslaving Doctrine, of *Passive Obedience*, and *Non-Resistance*, in the most *Unguarded Sense*. Such have always been Ready to Acknowledge, and have Done it, upon all Proper Occasions; that *Subjection* to *all Princes*, that are *Wise*, and *Just*, and *Good*, is the *Will of Heaven*, and *Their Indispensible Duty*, and *Delight*. And This, and *no More*, is the *Genuine Sense* of our Text; which will Bear us out, in our *Present Sentiments* of this Matter, and will Warrant us, *to Adhere to them*, against *all Opposition*.

This We *must Do*, with the *Greatest Resolution*, and *May do it*, with as *Great Integrity*; when the *Principle* and *Maxim*, upon which our Present Thoughts are Built, is the *Basis* and *Groundwork* of the *Late Happy Revolution*; which should *Ever be Esteemed*, and *Defended*, by all *True Britons*, and *Good Protestants*.

Upon this Foundation, We may Chearfully Follow the Direction of the *Wise Man*, in the Instance before Us; And, We may Justly Recommend it to the *Approbation* and *Practice* of all those, that are *Ambitious*, more Particularly, at

at This Time, to Approve themselves *Loyal Subjects*, to that *Excellent Prince*, that is *Now upon the Throne*. Who is so *Good to All*, as well as *Just*, as to *Desire* no other Obedience at their Hands, than what has been Specified above; and therefore, *Deserves All* We can Possibly Pay Him, within the *Limits Prescrib'd*, by the Law, both of *God*, and *Man*. And yet, He Wants *That* from Many, among Us, which they Profess, in the Theory, to Owe, and Give, to the *Worst of Princes*, but *Absurdly Enough*, as well as *Causelessly*, Withhold *from the Best*.

It is still Fresh, in the Memories of *Most*; how industriously *Ill-Designing Men*, in the *Late Reign*, Skrew'd up the *Prerogative Royal* beyond all *Measures* and *Bounds*; and Advanc'd the Pernicious Notion, of *Kings being Accountable to None, but God*; and Maintain'd the Doctrine of *Unreserved Obedience*, to be the Principle, and Practice, of *Christianity*, in General, and of the *Church of England*, in Particular. As if *These*, had set Kings *above all Laws*, both *Divine* and *Humane*, for *One* is Just as *True*, as the *Other*; and Expos'd Vast Numbers of *Harmless*, *Helpless People*, to the *Misery* and *Bondage*, of an *Unvoluntary*, and yet *Necessary Subjection*, to the *Arbitrary Will* and *Power*, of one *Single Person*. Who, according *to Them*, might Tyrannize, *without Controul*; or, without any other *Defense*, or *Opposition*, than *Prayers* and *Tears*. Let *Them now Try the Experiment!*

And, have *Those Persons*, Inviolably Practis'd their *Own Doctrines*, in this Respect, upon all Occasions? Nothing less. For, it is very Notorious, that they have *Always*, and *Openly Contradicted them*, whenever they have been Brought to the *Trial*; and have, Hitherto, Deceiv'd and Ruin'd, those *Unhappy Princes*, that have Hearken'd to their *Abject*, *Flattery*, and *Pernicious Insinuations*. For which Cause, they may Justly be Look'd upon, as a *Common Plague* and *Nusance*, both to *Prince*, and *People*, as Sad Experience has Evinc'd.

Indeed, there is so much *Partiality* and *Inconsistence*, both in their *Notions*, and *Actions*, that there can be no Tolerable Dependance, on *such Persons*; nor any Great Regard had, to what They Say, or Do. When they can *Change the Scene*, as often as they Please; and, either out of *Humour*, or out of *Interest*, Practise the *very Reverse*, to what they most Solemnly Maintain. Yea, they are so *Unhappy*, or *Unreasonable*, as *Both*, as not to be Guilty only, of *Respect of Persons*, in this Case, but always to Chuse, the *Wrong Side* of the Distinction, where there is Any to be Discern'd. While they Applaud and Caress, Exalt and Magnify, *Evil* and *Ambitious Princes*, as far as They Make *Them*, the Instruments of their *Tyranny* and *Oppression*. And, on the other Hand, they Traduce and Vilify, Malign and Slander, Insult and Oppose, *those very Princes*, that are *no Good*, and *Truly Great*, to Give *Them* an Opportunity, of *Doing Justice to the Publick*, which they are *Sure* of Doing, whenever they are *Put*, or *Kept*, in Places of *Trust* and *Power*.

Thus, they Us'd the *Great* KING *WILLIAM*, of *Immortal Memory*; even, after He had not only Rescued them, from *Publick Justice*, by an *Act of Indemnity*, which they *Again Want*, to *Our Ruin*; but Trusted them so far, in Hopes of *Winning them* by Kindness; a *Reason of State*, both *False*, and *Fatal*! as to *Weaken the Common Interest*, and *Distress his Best Friends*. A *Fair Warning* this, to all *Succeeding Princes*, never to Follow the same *Wild Politicks* too far! Least, they Fall upon the *Same Rock*, or *Occasion of Disturbance*, as never Suffer'd that *Great Prince*, to be *Long at Rest*, and Prov'd a *Dead Weight*, to his *most Glorious Designs*.

And, thus they Serv'd, the *Late Pious* QUEEN *ANNE*, while She Steadily Prosecuted, and Maintain'd, the *Liberties of Europe*, and the *Interest of her Own People*; as, Who is there, that Knows not, She did it, *for many Years*? and Made Use of *Those Brave Men*, that did *Effectually* Assist her, *in Both*. Tho', as soon as they had Made *Her*, Susceptible of Wrong Impressions, *O Fatal Weakness*! and had Diverted Her, from her *Truest Interest* and *Honour*; for which, They ought never to be *Forgotten*, or *Forgiven*, in *this Life*; the *Other*, is beyond our *Line*, or *Province*. In a Word, when they had, once Engrost her *Ears*, I am Loth to Say, her *Heart*, to those *Destructive Schemes*, that were so Scandalous and Offensive, both *at Home*, and *Abroad*: They *then*, Became *Mighty Loyal*, and *Obsequious*, and Skreen'd their *Deep*, and *Black Designs*, under the *Specious*, but *False Appearance*, of *Unlimited Obedience*. By this Means, and many Others, Us'd *Sometime since*, they Hop'd, and not without Ground and Reason, first, to *Enslave the Nation*, in the End; and then, to *Bring in their Grand Idol*, for whom they had Reserv'd their *Lutest Views*, and for whom, Many of them are, and have been *Actually in Arms*.

That, *This* was, Long since, *Their Design*, is *more* than a *Conjecture*, if We may Depend, on what has Already been Discover'd, of this Matter, or what may; or, if We Form our Apprehensions of Things, by their *Past Behaviour*, and their *Present Carriage*, to our *Sovereign Lord King* George.

Indeed, their *Vanity* and *Insolence* was, at First, so Great, that they Thought, to have Engrost his Favour to themselves, for their Doing, what it would have been *High Treason*, to have Neglected, or not Perform'd; or, at Least, they Doubted not, to Come in, For a Large, and Equal Share. And, they so far, Put themselves, in the Way of Obtaining it, as to Put on a *Feign'd*, and *Faint Devotion*, and *Awkard Smile*; for *Wise*, not *Honest Ends*. But, it was not Possible, Long to Escape, *His Penetration*, and *Observance*; tho' indeed, He Knew them, too well to Trust them, *Before He Came*. And, if He had not; They soon let *Him See*, that They Acted *upon Force*, and they Quickly Found it out *Themselves*, that *He Knew it*. This they Easily Discern'd, and Fretted, not a Little, at *the Discovery*; when they

they Perceiv'd, that He was *too Wiſe*, and *Juſt*, to *Himſelf*, and his *Friends*, to Truſt, or Venture his Concerns, in the Hands of *Thoſe*, that had Done all they well could, to *Defeat the Proteſtant Succeſſion*, in his *Illuſtrious Houſe* and *Family*; and had *Almoſt* Effected it, if God had not Sav'd, both *That*, and *Us*, by a *Surprizing Miracle of Mercy*.

And, how did they Behave themſelves, when they could make no farther Uſe of a *Diſguiſe*? Why, no ſooner did they Find themſelves Diſappointed, at Once, which is our *Real, Laſting Happineſs*; but they Forgot the *Doctrines* they ſo much had Advanc'd, for ſome time, *Before*. Yea, They Maliciouſly, and Wilfully Acted *Contrary* to them; and that, *on a Sudden*, which Made It the more *Remarkable*, and *Strange*. Thus, when they had Juſt Reaſon to Deſpair, of the *King's Real Favour*; they were Wickedly Ambitious, to Let Others See, and Know, that they *Deſpis'd his Power*. If they had not Acted, on ſo *Baſe a Principle*, it was Impoſſible, that they could have *Vilified his Perſon*, and *Diſturb'd his Government*, as they Afterwards did, with ſuch *Scandalous Falſhoods*, and *Groſs Inſults*, *Open Riots*, and many other *Seditious Practices*, as were never Heard of, or Suffer'd, in any other *Civiliz'd Nation*, but our *Own*. Theſe, if they are not, more Effectually, Put a Stop to, than *Yet has been Done*, and that, by ſome *Speedy, Severe*, and *Exemplary Puniſhment*; may Unhinge, and Deſtroy, the *Preſent Happy Eſtabliſhment*, as they have Actually Pav'd the Way, for that *Open Rebellion*, which is, and has been on Foot, in many Places, of the *United Kingdom*.

But, while *Theſe Men*, who are thus *Given to Change*, and ſo, are, by no Means, to be *Imitated* or *Encourag'd*, but *Cenſur'd* and *Expos'd*, upon all Proper Occaſions; while *Theſe*, I ſay, are Acting, in *Open Defiance*, to their *Own Avowed Principles*, and their *Bounden Duty*; it will the more Become *Us*, as *Peaceable* and *Obedient Subjects*, Carefully to Attend to the Force, and Influence of the *Precept*, that *Now* Lies before us. By this Means, we ſhall ſoon See the Equity and Expedience, of *Keeping the King's Commandment*, with all *Steadineſs*, and *Alacrity of Mind*, in our *Reſpective Stations*, and *Circumſtances of Life*. Eſpecially, when there is ſo much Reaſon, that We ſhould Look upon *Him*, as our *Lawful Prince*, and *Rightful Governour*; whom God has ſo *Mercifully Appointed*, and, Hitherto, very *Signally*, and *Seaſonably Own'd*; and, We ſhould Go on, to Truſt, and Pray, that He would *Still Do ſo*, in Spite of all the Rancour and Contempt, of *his Open*, and *his Secret Enemies*. Theſe, muſt Certainly be *Inexcuſable*, wherever, or whoever they be; when they thus, Break thro' the Duty here Enjoin'd, as *Many*, amongſt us, have Wilfully Done. And, for what Cauſe, has all this been Attempted? why, for no other, but becauſe the *King* is, every Way, *too Good for them*; while He Studies, the *General Welfare of his People*, which ſuch Men *Envy*, and would

Our-

Quietum. And this He does, at the Expence of his *Own Ease* and *Quiet*; which seem Little to be Regarded by him, if he may but *Make Us Happy*.

When We have *such a Prince*, as this, upon the Throne, we may well Think our Selves, thus far, to be Happy; when He, so Deservedly, may be Call'd, the *King of his People*. He is the *King of their Choice*; as it Appears, by the most *Solemn*, and *Deliberate Acts of Parliament*. And He is, no less, the *King of their Affections*; as Appears, by the *Inclinations*, and *Expressions* of all *Honest*, and *Sober Men*; which may well Out-balance, in our Account, the *Malignity of some Desperate*, and *Abandon'd Persons*. With Regard to *Whom*, We may, once for all, Conclude, that, altho' we cannot but Wonder, at the *Perverseness*, *Obstinacy*, and *Ill-Will* of such *Unreasonable Men*; yet, We have very Little Reason, to be Greatly *Concern'd*, or *Intimidated*. For, altho' We have to Do with Many, that will Take all Occasions Possible, to Show their *Uneasiness* and *Dissatisfaction*, at *Home*; and, many Ways, are Expressing their Readiness, to Join in any Attempt, to *Invade*, and *Endanger us*, from *Abroad*: yet, if We are but *Unanimous*, and *Hearty*, in our *Affection* and *Adherence*, to our *Present Sovereign*, and our *Common Interests*, We may Defy the *Worst*, that may be Design'd, or Attempted against Us. All this, will Certainly be Disappointed, and Brought to Nought, if We Do but Heartily *Stand by One Another*, as Many have Already Oblig'd themselves to Do; and, it is to be Hop'd, that Others will Do so too, if they are but *Conscientious*, *Exact*, and *Unwearied*, in the Duty here Recommended; the Great Motive to which, Comes *Now* to be Consider'd.

II. The Reason to Enforce this Duty.

This is Express'd in the Latter Part of the Verse; *I Counsel Thee to Keep the King's Commandment, and that, in Regard of the Oath of GOD*; which has a Manifest Reference, to Two Things.

1. The Obligation, that Lies Incumbent upon Us, to Keep *All* the Commandments of God; among which, This, of Obedience to Superiours, is One, and that, a very Considerable One.

2. That Oath of Allegiance, which Subjects Take to those Governours, whom God, in his Providence, has Set over them.

1. The Obligation, that Lies Incumbent upon Us, to Keep *All* the Commandments of God; among which, This, of Obedience to Superiours, is One, and that, a very Considerable One.

God

God alone, is the *Great King*, and *Governour* of the World; and all *Earthly Kings*, and *Magistrates*, are, in some sort, the *Representations* and *Resemblances of Him*. Now, as He is the *Great Lord of All*, He ought to be Serv'd and Obey'd, by all his *Reasonable Creatures*, especially; who are Indispensibly Bound, to Observe and Keep, *All the Laws* He has been Pleas'd to Enjoin, as the *Rule of their Practice*, and the *Measure of their Obedience*. These are all *Just*, and *Good in themselves*, and *Highly Beneficial*, and of *General Advantage*; when the Sacred Scriptures, have Sufficiently Declar'd, that, *in Keeping of them there is Great Reward*, both in *this Life*, and in *Another*. The Belief and Consideration of *This*, should be a constant Spur and Motive, to All that would Evidence themselves to be *Good Men*, and *Good Christians*, to have a Respect unto *All of them*, without *Partiality*, or *Reserve*; To, as not to Pick and Choose *These*, which may seem most Agreeable to *their Inclination*, or *their Interest*: While *Others*, are *Neglected*, or *Violated*, *Extenuated*, or *Trifled* with, as *Needless*, or *Intollerable*.

Now, we may here, very well Argue; that, if it be so much our Duty, to Manifest a Becoming Regard, to *All God's Commandments*, in General; it is no Less our Duty, to Observe *Every One of them*, in Particular, as far as God has Made Known, his Mind and Will, Concerning them. When, they *All*, have a Reference to *Him*, someways or other, and Tend to Promote, *His Honour* and *Glory*; even *These*, which do not so Immediately Belong to *Him*, as to *Others*. And yet, These Receive, all their *Force* and *Weight*, from the Authority *He Himself*, has Stamp'd upon them; which should be *Eyed*, and *Submitted to*, in *Every Act of Obedience*, we Perform.

This is Allign'd, by the Wise Man, as the *very Reason*, of the Duty here Prescrib'd. For, We are to *Keep the King's Commandment*, *in Regard of the Oath of God*; or, for the Sake of *That Obedience*, which we owe to *Him*, in the *First Place*; and *then*, to *All* the Laws, He has Enforc'd. Among *which Laws*, this, of *Subjection to Superiors*, is *One*, as Appears by the *Fifth Commandment*, which Comprehends the *Civil*, as well as the *Natural Parent*: whose *Authority*, as it is *Deriv'd from God*; and, as far as it is *Employ'd for His Service*, and the *Publick Good*, may justly be Esteemed *His*. Upon which Account, They that Do Chearfully Obey *This Authority*, do Please and Glorifie *Him*; and They, that Confront, Disown, or Oppose, it, do Affront and Dispite, the *Supreme Majesty of Heaven*.

This is Evidently the *Sense* and *Language*, of our *Truly Excellent Church*, which has Taught us to Pray, in one of the Collects, for the *King's Majesty*, in our Communion Service, *that He*, and all his *Subjects*, *Duly Considering* whose *Authority He hath*, may *Faithfully Serve*, *Honour*, and *Humbly Obey Him*, *in Thee*, and for *Thee*, according to *thy Blessed Word*, and *Ordinance*, *thro' Jesus Christ our Lord*. This is a Short, but Full Comment upon our Text, and it Sufficiently Declares to Us, that the *Duty*, we Owe, to our *Supreme Head*, and *Governour*, must be Perform'd, for *God's Sake*, *Or*, out of Conscience, to *His Institution*, and *Appointment*, which Gives the whole Weight, to *This*, as well as all, his *Other Commands*.

And

And, as the *Oath*, or *Law of God*, is thus the *Warrant of our Obedience*; So, it is the *Rule too*: it Being, both the *Reason*, and the *Restriction*, at the same Time. For, We are to *Keep the King's Commandments*, as far as they are *Agreeable*, to the *Will of God*, and no *Farther*; as I Observ'd before, under the *First Head*. So that, wherever *These* are *Contrary to God's Law*, the *Sanction*, that Binds them on Us, *Ceases of Course*, and is Dissolv'd, at Once; and *Our Obligation* is Disannull'd, in the *Court of Conscience*; when, any Thing, that is Requir'd, is *Unlawful*, in it self, or Comes in *Competition*, with our Duty to a *Superior Lord*. Who, will not always suffer the *Nature of Good*, and *Evil*, to be *Overthrown*, or *Set Aside*, to Gratifie the *Capricious Humour*, or the *Ambitious Designs*, of the *Greatest Potentate* upon Earth.

2. The Oath, here Mention'd, may Respect that Oath of Allegiance, which Subjects Take to those Governours, whom God, in his Providence, Sets over them.

That, there is an *Original Compact*, between *Prince*, and *People*, in all *Governments* whatsoever, that are *Legal*, and *Lasting*; has been Maintain'd, especially *of Late*, with the Greatest Strength of Reason, and the Clearest Evidence and Demonstration, against *those Bold Men*, that have Dar'd to Assert the *Contrary*; tho' without any *Truth*, or *Justice*. Now, this *Covenant*, is always *Reciprocal*; especially among US, and according to the *Fundamental Constitution*, *of our Own Country*. This Appears, by the *solemn Coronation of our Kings*, or *their Investiture*, in their *Sacred Office*, and *Authority*; at which, They, *by Oath*, do Promise and Agree, to Rule and Govern, by the *Laws of the Land*, and Preserve, all the *Rights* and *Privileges*, of a *Free-born People*.

And, when thus, *They* have Publickly Engag'd, their *Own Faith and Honour*, in the Presence of *that God*, who is, both the *Witness of their Oath*, and the *Avenger* of their *Breach of Trust*: the *People*, by their *Representatives*, do Swear *Fealty* and *Allegiance*, to their *Newly Anointed Sovereign*; and Engage, Ever to Return, all that *Just Obedience*, which the *Laws of God*, and the *Laws of the Realm*, do Direct and Require. Which *Obligation*, is Afterwards, more Particularly Renewed, by various Ranks, and Degrees of Persons; who, by their *Several Stations*, and *Concerns of Life*, are Continually Brought under, more *Express*, and *Immediate*, and *Personal Engagements*.

This *Oath*, by whomsoever it is Taken, on *Either Side*, may well be Called, the *Oath of God*, and does Strictly *Oblige the Conscience*; because, it is Agreeable, to *His Commands*, and is Transacted, in *His Immediate View*, and *Presence*. Upon this Account, it makes Him *Concern'd*, in the *Stipulation*; as it is a *Solemn Appeal*, to the *Great God of Heaven*, and a *Tacit Imprecation* of *Divine Vengeance*, on the *Offender*, whenever it is *Broken*, or so much as *Contradicted*. And, therefore, it is not to be *Slighted*, or *Trifled* with,

with, as a *Matter of Courſe and Cuſtom*; but *Religiouſly* to be *Undertaken*, and *Adher'd* to, as *Part* of that *Duty*, We Owe to *God*, as well as *Man*.

Were *This Conſider'd* and *Regarded*, as it Ought, it would make Perſons, *Well Weigh* what they did, whenever they *Take an Oath to the Government*, as moſt of Us have already done; and very *Punctual* and *Exact*, *in their Obedience*, when *Once*, they have *Tied Themſelves down*, by all that is *Sacred* and *Binding*, among Men. This, would Happily Prevent, that *Sad Indifferency*, or *Wretched Inconſiſtence*, which is Manifeſted, by *too Many*, even *After* they have been Bound, by the moſt *Solemn Oaths*; which can never be *Diſpens'd with*, in *the Sight of God*, tho' they are, many Ways, *Violated* by *Wicked Men*. Who, *Withhold their Allegiance*, without any *Reluctancy*, or *Remorſe*, or are *Enrag'd*, that they muſt be *Forc'd* to Expreſs it, ſore againſt their Wills; becauſe the *King* does not Gratifie them, in their moſt *Unreaſonable Deſires*, tho' *his Government* be ſo *Steady*, *Regular*, and *Unexceptionable* in it Self.

It is Amazing to Conſider, what *Manageable Conſciences*, ſome Perſons Carry about them, for *all Occaſions*; when, they ſeem to *Take Oaths* with no other Intent, than to *Break them*, as ſoon as an Opportunity ſhall Offer. Or, they muſt have this *Secret Reſerve*, at Heart, that *This* may, ſome time, or other, Put them into a Capacity, to *Diſturb*, or *Baſely Undermine*, our *Grand Monarch*, under the *Umbrage of Allegiance*, when they Find, they can't ſo *Succeſsfully Attack*, or ſo *Agreeably Endanger Him*, by an *Open Defiance*: which Renders their *Malignity* and *Oppoſition*, more *Viſible* and *Apparent*, and Affords *his Friends*, the *Better Opportunity*, to Guard againſt them.

It's Obſervable, how many *Profeſt Jacobites*, and *Non-Jurors*, Glibly, and on a Sudden, Took the Oaths to the *Late Queen*, in the Latter Part of Her Reign; tho' they had, moſt Obſtinately Refus'd them, both to *King William*, and *Her Self*, for many Years *Before*. Nor, is the Deſign, *Now*, a Secret; when, it is Plain, that They Thought, by this Means, to have a *Fair Hit*, to *Overturn*, at the Laſt, *that Very Eſtabliſhment*, which they had *Swore to Maintain*: and Introduce, a *Popiſh Prince*, and an *Arbitrary Government*, for which, *Every Thing*, in a Manner, *Conſpir'd*. Nor could any Thing, have Prevented its Taking Effect, but the *Seaſonable Interpoſition*, of *Divine Providence*, by the *Happy Acceſſion*, of our *Preſent Gracious Sovereign*, to the *Throne of theſe Kingdoms*; which ſhould be the Subject, of our Conſtant Wonder, and Praiſe.

And, do not too Many, *Still*, who are Loth, to Come under the *Diſtinction of Enemies*, tho' they highly Deſerve it, Write after the *Same Copy*? While there are ſo many Sad and Pregnant Inſtances of Perſons, not only among *the Laity*, but the *Clergy too*; they have Heard of it *in Gath*, and have Thought it a *good Omen*! or we ſhould have ſpar'd *this Hint*, which may ſeem *Severe*, or *Unlucky*. There are ſad Inſtances, I ſay, of Perſons, that Manifeſt the moſt *Horrid*, and *Unjuſt Diſſatisfaction*, ſuch *Monſters* have we in

our own Bowels! to the *Perſon* and *Government of King George*; tho' they have the *Oath of God*, and the *Oath of their Prince*, which is alſo *God's*, upon them.

Nor, is this Done *Privately*, and by a *Very Few*; but in *the Sight of the Sun*, and by *Vaſt Numbers of People*, who ſeem as *Deſperate*, and *Incorrigible*, as they are *Stupid*, and *Unreaſonable*. While they Fly in the Face, of that *Wiſe*, and *Good Providence*, that has Plac'd our *Dread*, and *Dear Sovereign*, upon the Throne; and Manifeſt, as far as ever they Dare, the Utmoſt Hatred and Contempt of *Such a Prince*, whoſe *Rule* has, hitherto, been *Mild* and *Merciful*, even, to theſe *Worſt*, theſe moſt *Ungenerous Enemies*. Well may we Call *them ſo*, when *He* has Given no one Occaſion, of *Juſt Offence*, ſince He has Bleſt us with his *Preſence*; unleſs it be a *Crime*, to Endeavour to Hinder *Thoſe*, from *Doing Miſchief*, who, by the *Virulency of their Natures*, and the *Unſtedineſs of their Principles*, have always been *Ready*, for the moſt *Compleated Wickedneſs*. This ſeems indeed, to be the *Sentiment*, and *Grievance* of thoſe *Worthleſs Wretches*; who, Do all they can, to DESTROY the *Government*, *when it will not Truſt them*; and are *Sure to* BETRAY *it*, *when It Does*.

The *Outrage*, and *Contemptuous Behaviour* of *theſe Men*, even, where they have not Come to *Open Violence*; no Thanks to them, when we Know the *only Cauſe*, that has ſeaſonably Prevented them! Their *Carriage*, I ſay, has been ſo *Contrary to Law*, and *Conſcience*, and *Common Senſe*; that it may juſtly Raiſe, our Indignation againſt *Thoſe*, that have been Guilty, of ſo much *Confuſion* and *Diſorder*, as our Eyes have ſeen, or our Ears Heard of, *ſince the Reign of his Preſent Majeſty*. For which, *no Reaſon* can be well Aſſign'd, unleſs it be, an *Implacable Hatred*, to this *Common Father of his Country*, however Palliated, or Diſguis'd; and, a *ſecret Affection*, for the *Intereſt of the Pretender*; for *All*, have not *Thrown off the Maſk*, tho' ſome of them have, by a very *Forward* and *Fatal Miſtake*. And yet, ſo Radicated and Confirm'd, is this *Epidemical*, and almoſt *National Diſtemper*, that there are Many *Still*, it is to be Fear'd, who are for the ſame *Cauſe*, and for the *ſame Perſon*; or indeed, *any Other*, rather than their *Rightful Prince*. Nor will they Stick at any *Pains*, or *Danger*, if they could, in Time, have the *Pleaſing*, and the *Dire Revenge*, to Betray us, when we are *Again ſecure*, to a *Foreign Enemy*, or Unhinge, and Ruine us, by *Inteſtine Broils*.

What elſe, can be the Meaning, of that *ſtrange Diſreſpect*, as well as *Stubborn*, which has, all Along, been Shewn, to *our Preſent Lawful Governour*, both in *City*, and *Country*? Who has not only, the *Actual Poſſeſſion*, Thank *God* for it, not *Man*! but an *Undoubted Right*, to the *Crown He Wears*. He has the *Same*, at Leaſt, which the *Late Good Queen*, could *Juſtly Challenge to Her Self*, which was ſufficient, to Satisfie any *Honeſt Man*; and was Submitted to, *by Many of thoſe*, that had not much of *This*, to *Boaſt of*, or to *Purchaſe theirs*.

And

And yet, though They Pretended to Plead for, and to Pay, an *Unlimited Obedience, to Her*, and Talk'd of Nothing more, than an *Hereditary*, and *Indefeaſible Right*, which *She* had no *Other Title* to, than our *Preſent King*, when They *Both* Stand, upon the *Same Baſis*, of a *National Eſtabliſhmnet*, and *our Laws* Know no *Other*; They have, *Now*, Unfairly Chang'd the Scene, and will not Allow Us the ſame Arguments, and Maxims, which *They then*, Made Uſe of themſelves, with ſo much *Seeming Advantage*, and *Succeſs*. Yea, ſo far have they Gone, from their *Main Point*, and *Poſition*; that They have Acted, the very *Same Part* Themſelves, as they have Always, tho' Unjuſtly, Charg'd upon *their Betters*, viz. *Unduti fulneſs*, or *Want of Regard*, to a *Crown'd Head*, and the *Anointed of the Lord*. As if, his *Preſent Majeſty* was *None of Theſe*, but *an Uſurper*, rather; for *That* is the *Language* of *their Practice*, and of Many of *their Mouths* too, according to that *Deplorable Ferment*, and *Frenſy*, which has, but *too Long* already, Reign'd amongſt us; muſt it *Never* have an End!

But, it is High Time, to Take off our Thoughts from this *Melancholy Subject*, which yet, is *Proper* for the *Work of this Day*, and muſt again be *Farther Proſecuted*; and Remember, and Put in Practice, what *We our Selves Owe to God*, and the *Publick*, according to that *Oath of God*, which Lies upon *All of Us*, in One, or the Other of the Senſes, already Specified. Which, if We have a Due Regard to, and would Acquit our Selves, as *Good Subjects*, and *Good Chriſtians*; We ſhould Learn *Wiſdom*, by *Others Folly*, and *Obedience*, by their *Obſtinacy*. So far ſhould We be, from *Imitating*, or *Approving*, the *Indecent Behaviour* of our *Real Enemies*; who Seem Reſolv'd to Go on, without any *Shame*, or *Amendment*, till they Fall, a Deſerved Victim to *Publick Juſtice*; which may not *Always Linger*, tho, it has done ſo, for very *Wiſe Reaſons*, Hitherto.

While, Others Seem Determin'd, to *Grow Worſe and Worſe*, as if They had Yet a *Certain*, and *Secret Dependance*, on ſome *Inviſible Aſſiſtance*, which, in *their Own Opinion*, cannot, *at long Run*, Fail them; tho' they have Loſt, their *moſt Immediate Support*, to their *Great Confuſion*, and *Diſappointment*, and, We may well Expect, *Deſtruction too*; let us Learn, to *Maintain our Integrity*, and to *Stand our Ground*. And, Let us be Doubly Careful, in the mean Time, to *Supply*, as it were, *Their Groſs Defects*, by a *more than Ordinary Affection*, at *this Time*, and, at all Times, to our *Gracious Sovereign*, and his *Royal Family*. On which, *under God*, all our *Preſent Safety*, and our *Future Happineſs*, is *Unalterably Fixt*, and does *Ever Depend*; and, *by Which*, We may Hope, it will *Always be Secur'd*, to the Utmoſt Period of Time it ſelf.

In a Word; Let us Endeavour ſo to Diſcharge, the Whole of our Duty, *to God*, as well as *the King*, by Living *Soberly*, *Righteouſly*, and *Godly*, in our Several Callings, and Capacities of Life; and Avoiding all thoſe *Heinous* and *Reigning Sins*, that are

ſo Offenſive to his *Divine* and *Spotleſs Majeſty*; that, We may Secure the *Favour*, and *Protection of Heaven*, to be a Sufficient Bulwark, againſt all the *Malice*, and *Oppoſition* of *Earth*, and *Hell*. Till all *Iniquity* and *Injuſtice*, ſhall be Forc'd to Hide its Head; and our *Heats*, and *Animoſities*, are All Cur'd, and Removed; and We *Become*, and *Continue*, a *Flouriſhing*, and an *Happy People*, without *Domeſtick Jarrs*, and *Foreign Wars*.

Thus, Have I, according to my *Poor Ability*, and the *Beſt of my Judgment*, and the *Sincerity of my Conſcience*, and an *Honeſt Deſign*; the only Thing, for which I dare Value my Self, upon this, or any other Occaſion: I have Endeavour'd, I ſay, to Give You the *True Senſe* and *Meaning* of this Text; which may be Made of Uſe, as You ſee, to the *Beſt of Purpoſes*, and that, without any *Violence*, or *Forced Conſtruction*. What Remains, is to Apply, *All that has been Said*, to our *Own Caſe*, and *Times*; but I Know not here, where to *Begin*, or where to *End*. There is ſuch a *Vaſt Fund of Matter* before Me, and ſuch an *Abundant Scope*, for a *Full* and *Seaſonable Improvement*, of *This Subject*, Agreeable to the *Circumſtances of the Kingdom*, at this Time: that I am Really at a Loſs to *Unboſom*, and *Unburthen* my Self, to the *Publick*, but ſhall Do it, in the Beſt Manner, I am Able.

I Doubt not, but there are Many here, that are *Wondering at This Diſcourſe*; and *Condemning Me*, in their own Minds, for *Overlooking*, as they Think, or *not Keeping up, to the Deſign of this Day*. And, if They *Do*, I as much Wonder, in *My Turn*, that they cannot, or will not Diſcern, that I have been *Anſwering this Deſign*, in all I have Offer'd; and Endeavouring to Prevent, the *Same Enormous Practices*, of which We have been in the Utmoſt Danger, as were, *ſo Long Since*, Committed; by Recommending *Such a Duty*, at this Time, as would Effectually, if it were but Underſtood, and Perform'd, as it ought, Secure Us all, from the Guilt and Crime of *Diſloyalty*, and *Diſobedience*. Theſe are *Evils*, Juſtly to be Condemned, in *Themſelves*; and Always to be Guarded againſt, *by Us*; not in *Words only*, as it may be Said, of *Many Secret*, as well as, *Open Malignants*, but, in *Deed*, and *Truth*: when Nothing Leſs than *Action*, and a *Steadineſs*, and *Perſeverance*, in *That Action*, can *Show the Man*. And, if This be True, what muſt be Thought, of thoſe *Unreaſonable Men*, that have the *Name*, indeed, of *Loyalty*, in their *Mouths*; but, the *Vileſt Treachery* and *Sedition*, in their *Hearts*, and *More than There*: and, are very Free and Forward, in *Taxing Others*, with the *Crime* of *This Day*; when, *They Themſelves*, are the *Only Perſons*, that I Know of, that, by *Their Own Fault only*, and the *Wrong Meaſures*, They have Purſu'd, are *Juſtly to be Charg'd* with it.

It is no Uncommon Obſervation, that it is Poſſible for a Perſon, ſo Long, and Often, to Repeat an *Untruth*, of his *Own Framing*, as to be Brought, at Laſt, to Believe it *Really Himſelf*. This is Exactly Verified, of thoſe *Awkard, Dough-bak'd Proteſtants*, among Us, that have, for many Years, with a *Premeditated Artifice*, and

and a *Baſe Deſign*, Diſturb'd their *Innocent Neighbours*, that would have been Glad, to have Liv'd in Peace, with the Vile Lurry of *Forty One*, and *Forty Eight*. When, They Themſelves, by I Know not what *Fatality*, or *Infatuation*, or Rather, by the *Righteous Judgment of God*, which they have, Long Since, Deſerved, for *Playing*, ſo *Lewdly*, with *Sacred Things*; have ſlipt into the *Only Spirit*, *Principle*, and *Practice*, *of thoſe Former Times*, that are, *Now*, Unhappily Reigning, among us.

For my own Part, I Know not any; but, if Such there be, I *Abhor*, and *Condemn them!* that do not Readily Allow, the *Murder of King* CHARLES, *the Firſt*, to be *Illegal*, *Inexcuſable*, and *Deviliſh*, to the Laſt Degree: together, with the *Ways* and *Methods*, of Proceeding againſt Him; and the *Perſons*, any Way Concern'd, in Adjudging, and Bringing Him, to that *Shameful End*, and *Unjuſt Reproach*. But yet, even Such *Men*, and *Monſters*, as Theſe were, that *Did All This*, had ſome Sort of a *Pretence*, at Leaſt, for what They did. The *Laws*, they Thought, had been *Notoriouſly Violated*, and the *Conſtitution*, many Ways, *Invaded*, and Brought into the *Utmoſt Danger*, even the *Noble Hiſtorian Himſelf*, being Witneſs. When ſome *Bad Church-Men*, and *Worſe Politicians*, and, We have Seen *with Us*, too many of *Both*! Drew that *Eaſy*, and *Good-Natur'd Prince*, into *Meaſures*, Moſt *Arbitrary*, *in Themſelves*, and *Ungrateful*, *to Others*, and *Deſtructive*, to the *Liberties*, and *Properties of his Subjects*; if they had been *Fully Accompliſh'd*, as They were, in a *Great Meaſure*.

And as there were not, ſome Pretences Wanting, which were all *very Carefully*, and *Wickedly Managed*, to be ſure, very *Induſtriouſly*, and *Unhappily Improv'd*, to the Greateſt *Outrage and Violence*, *at Laſt*, beyond what was Ever, *at Firſt*, *Deſign'd*; yet, they ſhow'd ſome Sort of *Modeſty*, in their *Greateſt Fury*; if they are Compar'd, with the *Men*, *of This Generation*. When, They would not Take off the *Good King*, even, after They had *Got Him*, Entirely *in Their Power*, and could Do with Him, Juſt *What They Pleas'd*; and Knew, that they had Render'd Themſelves, *Eternally Obnoxious to Him*, if Ever He could have *Show'd his Reſentment*: They wou'd not, I ſay, *Take Him off*, after All theſe Advantages, without ſome Sort of *Pretended Court of Juſtice*, and *Legal Proceeding*, as They Call'd it; which might *Juſtify Their Actions*, in the Sight of Others, and *Acquit them*, as They Thought, to the World.

But, is there any Thing, *Like This*, as *Bad* as it is, and *Strictly Deteſtable*, in the *Melancholy Caſe*, and *Amazing Circumſtances*, of *Our Own Times*? Nothing leſs. For, We have Liv'd to See *Perſons*, Guilty of the *Greateſt Inconſiſtencies*, both towards *Their Prince*, and *the Publick too*; and yet, Value Themſelves, at the ſame Time, Forſooth! as the *Only Loyal*, and *Honeſt Party*. There are *Thoſe*, in every Place, throughout the Nation, that have Talk'd much, of their *Zeal for Monarchy*, and their *Unreſerved Obedience*, to the *Rulers of their People*; and yet, have *Univerſally Known*, *Viſibly Approv'd*, and *Shamefully Encourag'd*, Thoſe *Men*, and Thoſe *Meaſures*,

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ſuffer, that have Brought on an *Open Rebellion*, againſt *Their Only Rightful Sovereign*. For So He may Well be Call'd, with Regard, even, to *Theſe Men Themſelves*; when *They*, as well as *We*, have Engag'd Themſelves to Him, by the moſt *Sacred*, and *Legal Ties*.

And, has there been any *Juſt Occaſion Given*, for their not Living up to *Theſe Engagements*; or, for any of Their *Unhandſome*, and *Unwarrantable Proceedings*? Has the *King* Done any Thing, *Contrary to our Laws*? or Rather, Has He not Done Every Thing, *Agreeable to Them*? Has He *Injur'd* the *Greateſt*, or the *Leaſt of his Subjects*? We might Safely Appeal to *God*, and *Man*, in this Caſe; and Venture, to Put all our *Preſent Security*, and *Future Succeſſes*, upon the *Integrity of his Deſigns*, and the *Juſtice of his Government*.

So that, there is not ſo much, as the *Shadow* of an Excuſe, or Plea, for *Theſe Men*; who have Found their Account, in Keeping up a *Popular Harangue*, for above *Sixty Years* together, againſt the *Execrable Wickedneſs of this Day*. And yet, ſo *Fair*, have They Deceiv'd the *Vulgar*, who could not, or would not Behold the *Affected Grimace*! they Themſelves, have, *Every Way*, but by the *Accompliſhment of Their Deſign*, *Out-Done* the Perſons, Concern'd in this *Horrid Martyrdom*; if the *Will*, may be Taken for the *Deed*, as it is in all Other Caſes.

And, if This be ſo? What muſt we Think of *Theſe*, that have Known *All*, or *Moſt*, of the *Previous*, and *Pernicious Schemes*, that have, at Various Times, been Form'd, to Make Way, for that *Vile Rebellion*, that is, and has been, ſo Long, on Foot. That have, by *Groſs Miſmanagements*; Dexterouſly, and Deceitfully Manag'd, and by many *Barefaced*, *Impudent*, and *Senſeleſs* Falſhoods, *Poiſon'd* the Minds of the *Populace*, with the Greateſt Artifice, and the Greateſt Advantage, to the Cauſe of *Hell*, and *Rome*, that Ever this Nation Knew, or Felt. That Pav'd the Way, for thoſe *Violences*, and *Murders*, that have been ſo Openly, and Avowedly Committed; by the *Virulency*, they had in their Own Minds, Indulg'd; and the *Baſe Methods*, by which They Communicated it, to Others. That have Taken *Every Step*, They could, to Promote the *Worſt Deſigns*; I am ſure, as *Many*, or, Rather *More*, or *Worſe*, than the Perſons they ſo much Condemn, on *This Day*, and *This Occaſion*. In a Word, that, by their *Inclinations*, and *Promiſes too*, for *That* is, *Now*, no Secret! to Appear for, and Stand by our *Publick Enemies*, as ſoon as they could Think of Doing it *with Safety*; have *Encourag'd*, and, at the ſame Time, *Deceiv'd*, as well, thoſe *Miſerable Perſons*, that are Now at the *King's Mercy*, as *Thoſe*, that *Still* Stand out againſt Him, to Do what They Did; which Makes, all the *Others Guilt*, *Their Own*.

And, if God, as He, for our Sins, moſt *Juſtly Might*, had Suffer'd the Deſigns of theſe Men, that were Laid, as *Deep as Hell*, to have Taken Effect; and, They had Met with, the *very*

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Reverſe, of what Befal their *Zealous Friends*, in the Days of Battle; and They could have Overturn'd, the *Preſent Happy Eſtabliſhment*, as They Expected, and have *Got the King*, into their Power, as They Deſign'd, to be even, with their *Brethren of Forty Eight*, who Actually *Accompliſh'd it*, which is the *Only Difference*, between Them: Can We Think, that They would have Come Short of the *Rebels*, of *That Day*? or Rather, would They not have *Exceeded Them*, in *Every Point*?

Certainly, They that *Kill'd*, *Their* OWN QUEEN, whom They ſo much *Admir'd* and *Ador'd*, as They would Feign Make Us Believe; would not have been *very Tender*, *of* OUR KING, Thank God, We can yet Call *Him* ſo! whom They ſo much *Condemn*, and *Hate*. We ſhould not, *Then*, have Seen, or Heard, of any *Court of Juſtice*, or *Formal Proceſs*; the *Fairer Way*, of the Two, tho' *Both are Bad*! But, *a Baſe Surprize*, a *Sudden Maſſacre*; Firſt, of the *King*, and the *Whole Royal Family*, which muſt have Ruin'd Us, Effectually; and then, the moſt *Remarkable*, and *Obnoxious*, becauſe, the *moſt Honeſt*, of all other Ranks, and Eſtates; was the *Luſcious*, *Lurking Thought of Thoſe*, that *Delight* in BLOOD, if not in WAR.

This *Pleaſing Scene*, tho' a *Scene of Horror*, was *Eagerly Purſu'd*, and *Impatiently Expected*; till Matters could be Adjuſted, and ſo far Advanc'd, as to Set up *Their Grand Standard of Rebellion* as, at Laſt, they Did. And *Then*, they *Hugg'd Each Other*, with a *Short-Liv'd Joy*; and *Spur'd Themſelves on*, as if They had been Sure, that *the Day was Their Own*, to that *Inglorious Civil War*, for which We have Reaſon to be Greatly Humbled before God, *on This very Day*. How can We Think of this, and not be Mov'd, with *Pity*, and with *Reſentment* too? when *Our Enemies*, could Reap no *Other Advantage*, and *This* they had, in Part; than to Glut Themſelves, with Oceans of *Humane Gore*, and Weary their *Hands*, and *Bodies* too, with *Death* and *Slaughter*: which, if They could have Gone through with it, would have Given Them only, the *Helliſh Satisfaction*, of *Deſtroying* the *Preſent Generation*, and *Enſlaving the Future*.

Now, for *What Cauſe*, and for *What Perſon*, was all this *Flaming Zeal*, and *Flagrant Wickedneſs*, to be Contriv'd, and Executed? why, for a *Vile Pretender*, for a *Bigotted Papiſt*, for *a Bloody*, and *Revengeful Sham-Prince*. For One, in Short, that had ſo Long, Carried on, the *Pleaſant Farce* Enough, if it were not for the *Sting* at the End of it, of *a King, and no King*; that Many, *too Wilfully*, I Doubt not, Thought Him to be *Really*, what He had *Aſſum'd*.

Indeed, it was Poſſible, to be Deceived *Here*; eſpecially, for *Thoſe to be So*, who, by their *Principles*, in *Other Things*, had Uſed themſelves to Take *All* they Saw, *Upon Truſt*. Nay, the Part was ſo Far Acted, that the *Grand Puppet*, or *Royal Machine*, had Appointed, if We are Rightly Informed, all his *Great Officers of State*, and *Juſtice*, who are, by this Time, *Pretty Well Known*. And This

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He was Induced to Do, a Little *Too ſoon*, Thank God! upon the Proſpect, and Preſumption of an Eaſy Victory, whenever He ſhould Go about to Invade, and Conquer. This was Thought Certain, by Thoſe that were *About Him*, and *with Us too*, that were *His* Friends, and Favourers; who had Wrought up *Themſelves*, and *Him*, into a Strong Belief, that the *Grand Scheme* could not Fail, though They Found it was *Diſcover'd*: and muſt Meet with Succeſs, whenever it ſhould be *Attempted*.

Words, and Time would Fail me, if I ſhould Try to Exhauſt, or Expatiate too Long upon this Topick; for which, there is a *Large Scope*, and *Abundant Provocation* Given. But, the Deſign of what has, thus Far, been Remark'd, or what may, does *All* Center in this *One Thing*, that we might, by the Hints that are Offer'd, be Quicken'd more, to make a Right Improvement, of the *Solemnity of This Awful Day*. This We ſhall be Able to Do; if, when We See the *ſame Perſons*, *in Intention*, the *ſame Motives*, and the *ſame Ends*, under a *Different Appearance*, as We Profeſs, *at This Time*, to Deteſt, and Bewail, and Pray againſt, ſo Exactly is that *Black Scene*, *Applicable* to our *Paſt*, and *Preſent Rebels*, and to all their *Abettors*, and *Adherents!* We may learn, to Know the *Men*, and their *Manners*, and to Guard againſt them.

Thoſe Worn-Out Characters, of *Republican*, *Antimonarchical*, and *Factious Perſons*, by which, They ſo much Vilify, and Traduce, much Better Men, than Themſelves, whenever they Get the Game, into their Own Hands, and Grow Inſolent, and Ungovernable by *Noiſe*, and *Numbers*; are Juſtly Fallen, upon the *very Perſons*, and the *Party too*, that have Long Us'd theſe *Harſh*, *Malevolent*, and *Diſcriminating Sounds*, for ſome Bad Deſign. Thus, while they have been, Induſtriouſly, Loading Others, with the *Odium* of ſuch *Vile Diſtinctions*, the Scale Turns to *Their Side*, at Laſt; *Inſenſibly*, it may be, to *Them*, but *Viſibly* Enough, to *Others*. And it is Found, that the *Falſe Impreſſions*, they would Fix on Other Men, do Reverberate, or Beat Back, upon theſe *Baſe Accuſers of their Brethren*, and Belong *Properly*, and *Perſonally*, to Such only as Themſelves.

Theſe are the Men, *Principally*, though not *Only*, that are the *Troublers of our Iſrael*, Both in *Church*, and *State*. Not but, that We have *All of Us*, much to Charge upon, and againſt our Selves, before God; when We Seriouſly Conſider, that our Own Many *National Sins*, and *Perſonal Tranſgreſſions*, are, on all Hands, very *Heinous*, and *Aggravated*: for which Cauſe, We ſhould *All*, and *Always Mourn*; Eſpecially, on *This Day*. But yet, God Seems to have Set, a moſt *Legible Mark*, upon Theſe Sort of Men, *Above Others*; if We Look to Our *Political Account*, of *Perſons*, and *Things*. And, This He has Done, on Purpoſe, to Diſtinguiſh, as it were, *Such Perſons*, from All Others; by Suffering Them to be Led away, with thoſe *Strong Deluſions*, and Giving them up, to thoſe *Groundleſs Practices*, as Show, that

they are, even *Left of God*, or are Fallen under the *Heavy Judgment*, of a *Reprobate Senſe*, and a *Seared Conſcience*, upon a *Civil*, as well as upon, a *Moral Account*.

So much, are We at a Loſs, *without This*, to Know, upon *What Principle*, *Reaſon*, and *End*, they yet *Keep up Their Spirits*, and Viſibly Encourage One Another; as if, They had Agreed together, to Stand it out, to the Laſt Man, in the *Cauſe*, They have Mutually Eſpous'd, though a very *Bad One*. They are Reſolv'd, One would Think, to *Die Hard*, if *Die they muſt*; as they See, that it is, in a Little Time, *Unavoidable*, i. e. *Dwindled into Nothing*, which is the *Death*, they Moſtly Fear, and the *Only Death*, *We Really Want*: after the *Captive*, *Fetter'd Traytors*, and other *State-Criminals*, have the *Portion*, the *Law Only*, can, or ſhould Aſſign Them.

But, While Such, as *Theſe Laſt Mention'd*, have ſo many *Advocates*, and *Well-Wiſhers*, as We See they have; *Theſe very Friends of Theirs*, do ſo far Declare *Themſelves*, *Our Enemies*, that, We may well Look upon them, *As Such*, and Treat them accordingingly. Nor, do We Do *Theſe Men*, any *Real Injury*, if We Go *Farther Still*, and *Say*, that They are not only, a *Scandal to Chriſtianity* it Self; but the *Only Enemies*, that We Know of, to *Legal Monarchy*; when they are *So*, to *Our Sovereign*, and *Theirs too*, whether They will Own it, or Not.

In the Mean Time; They Add this *Tranſcendent Evil*, to all their other *Intolerable Impieties*; that they Proſtitute the *Awful Name of the* CHURCH, in the moſt *Scandalous Manner*: and, under that *Sacred Umbrage*, and *Engaging Plea*, have Carried on *Deſigns*, which they have not, for a Long Time, *Dar'd to Own*; but, have *Done it*, with a Vengeance, *Since*.

Theſe, are the *Only Fanaticks*, at Preſent, *in the Church*, an dthe *Only Rebels*, or *Republicans*, in the *State*; or, at Leaſt, the *Worſt Sort of Them*. For, They, that *Take Oaths*, *to the King*, and *His Government*, as Many, of all Ranks and Degrees, of Late, have Done; and then, *Act Contrary to Thoſe very Oaths*, as far as they *Dare* to Show themſelves, or *Wiſh Well* to Thoſe, that *Do So*; are *Greater Criminals*, in the Sight of *God*, and *Man*, than the *Worſt of Papiſts*, as Bad as They are: who Act, from *Some Principle*, or *Other*, though it be, a very *Wretched One*, in moſt Reſpects.

In a Word; whatever the Pretences of *Theſe Men* may be, yet, They will *Always*, I am Afraid, be the *Same Men*. For, although Many of them, have Now *Garbell'd the Oaths*, and have *Conveniently Enough for Themſelves*, and their *Farther Deſigns*, Show'd Themſelves Honeſt, in Appearance, Since the *Victories of Preſton*, and *Dumblain*; as Many of *Their Brethren*, Did, a Pretty Many Years Ago, after the *Battle of the Boyn*: yet, they do not Seem to be *Alter'd*, either in *Opinion*, or *Practice*, from what They were *Before*; this *Outward*, and *Diſagreeable Compliance*, *Excepted*. And therefore, They may juſtly, Notwithſtanding *This*, which don't Seem to *Come from the Heart*, be Look'd upon by Us, as far

as We can Discern, or Judge of, their *Secret Thoughts*, and *Hopes*, which cannot Wholly be Restrained, or Kept in; they may Still be Look'd upon, I Say, to be as *Much Enemies*, to *our King*, and *Country*, as Ever: tho', Whoever is *So*, must be a *Papist*, or an *Atheist*, or *Both*.

But, whatever They are, or, whatever They Design, it Concerns *Us*, to Look well to our Selves; and Learn, to Improve aright, *This Present* and *Solemn Occasion*, by Stopping *Our Ears*, but Especially, *Our Hearts*, against All those *Ill Sentiments*, *Jealousies*, *Discontents*, and *Licentiousness*, which are, yet, so Plentifully Dispers'd, and Upheld amongst Us; and have *Always* been the *Forerunners*, and *Fomenters of Rebellion*, as well as *Now*. Witness, the *Same Method*, and *Management*, in *Forty Eight*, and some Years before; which Pav'd the Way, *Then*, to *Those Confusions* and *Disorders*, that Ended in the *Sad Catastrophe of This Day*, according to what, We have been *Commemorating*, with *Horror*.

And the *Same Grand*, and *Fatal Stroke*, or *Worse*, as it has been Level'd, of Late, against the *Head*, and *Heart of Our Present Political Governour*; So, *Our Enemies* would be Glad, *Still*, to Bless Us with it, some Time, or Other; for which, no Doubt, they *Reserve Themselves*. And, They would be Pleas'd, to Bring it About, by *Any Means*, how *Base*, and *Barbarous* soever they may be; so far have They *Sworn*, One would Think, *Our Ruin*, and will *Ever Study Revenge*!

But, Thanks to the *Divine Goodness*! they have *All* their Work, to Begin *A-new*, which is *Their Terror*, and *Their Torment*; and, They have Seen, for the Present, at Least, to the *End of Their Darling*, and *Beloved Scheme*; which, not Long Since, was Thought as *Infallible*, and Secure, as that *False Spirit of Popery*, and *Foul Fiend of Jacobitism*, that Contriv'd, and Carried it on.

And, let Us not Only Learn, to be *Truly Thankful*, for this *Great Deliverance*, which God has Wrought out for Us; but *Fruitful too*, in *Humble Gratitude*, for what He has Vouchsafed; when our *Church*, and *State*, our *Monarchy*, and our *Government*, were in such *Eminent Danger*, and have, so Narrowly, Escap'd, and so Critically were Rescued, of Late; and that, from *Church-Men too*, Such as They were, as well as *Non-Jurors*, and *Bloody Papists*.

Let Us, also, Endeavour, to Watch against, the *Like Inconveniencies*, for the Time to Come, which it may be in Our Power, Quickly, to Divert; and Keep a Strict, and Piercing Eye, upon those *Restless Men*, that *Still* Design, the Same Thing, they Did Before, whenever They are Able. This will, Effectually, be Prevented, if We, do but Stedfastly Persevere, in our *Chearful Duty*, to *Our Present Sovereign*; and Animate, and Stand by One Another, in the Defence of our *Religion*, *Laws*, *Liberties*, and *Lives*; and Find out, in All Places, and Expose to Publick Censure, and Contempt, *Those Worthless Britons*, and *Unnaturable Protestants*,

that

that would *Betray the Church*, and *Ruin the State*; and yet, Bear us in Hand, that They are, the *Best Friends*, to Each, if not, the *Only Ones*.

While These Men, *Turn Religion into Rebellion*, and *Faith into Faction*, and, Thereby, Justly Draw, all the *Odium*, and *Scandal of This Day*, on *Themselves*, and *Their Party*, as I have Already Observ'd; Let *Us All*, Approve our Selves, to the *Publick*, and to *One Another*, as *Good Christians*, *Zealous Protestants*, *Dutiful Subjects*, and *Mutual Endeared Friends*, in One *Common Interest*. Were This more *Our Care*, and *Our Pursuit*; We might well Hope, that We should Never any more See, or Feel, such another *Black Scene*, and *Bloody Treatment*, as was, so Lately, Prepar'd, for the *Best of Princes*. This, We may *Still Expect*, sometime or other, or Something *Worse*, both for *Him*, and *Us*, if Worse can be; while We may have so many Enemies, Possibly, *Still Combin'd*, and Laying *Fresh Trains*, *of Dire Revenge*; which may, for our Sins, at Last, and Justly, Take Place, if God does not Go on, to *Discover*, and *Confound Them*, as We should Always Trust, and Pray, that He will, *Ever* Do.

I am Afraid, I have Already Tir'd your Patience, more than Enough; but, I must Beg of You, yet to Bear with Me, a Little Longer. I am Pleading, I Hope, the *Cause of God*, *of Religion*, *the True Protestant Religion*; of all that's *Valuable* to Us, as *Men*, and *Christians*. I am Pleading, for the *King*, the *Court*, the *Nobility*, the *Gentry*, and the *Whole Land*; whose *Common*, *Lasting Interest*, is *Immediately Concern'd*, and *Sincerely Aim'd at*, in what I have Offer'd to You, at this Time, or what I may.

It may, Possibly, be Thought, by Some, that may Agree with Me, *in the Main*, as to the Explication of this Text, according to what has Been Enforc'd, in the Former Part of this Discourse; that, I have Gone *too Far*, Especially, at *This Season*, in *Limiting*, or *Restraining*, the *Power of Princes*, and Putting *Some Cases*, wherein They are *Not to be Obey'd*: which *ill Men*, under *This Present Reign*, may make a *Wrong Use of*, and Endeavour to Improve, to their *Own Advantage*. I can only Say, in this Case; that, if the *Doctrine* I have Ventur'd to Maintain, be *True*, in it Self, and *Agreeable* to the *Laws of Our Country*, and to the *Common Sense of Mankind*; I am not Answerable, for any *Forced Consequences*, which *Others* may Suggest, through *Ignorance*, or *Fear*. Nor, can there be any *Real Inconvenience*, even at such a *Juncture as This*, *Now*, and *Ever*, to Keep up, to the *Strictness*, and *Justice*, *of Revolution-Principles*, with some *Warmth*, and *Severity*, and *Seeming Stiffness*; which is *All I Mean*, by the *Limitations*, there Express.

For, What has, in the Whole, been Advanc'd, to *Qualify*, and *Restrain Our Obedience*, *in Some Things*, that are Injurious, to the *Publick Liberty*, and *Welfare*, to the Last Degree; does Conclude, very Strongly, in Favour of the *Present Government*, against Which, there is *Nothing of This*, to be Objected; and it is

So Design'd. It does alſo, the *More Confirm, Require,* and *Warrant Our Obedience,* to *Every Prince,* that does but, *Tolerably,* Come up, to the *Bright Character of Him,* with whom, We, Now, are Happy; who is, Indeed, Endowed with the *Moſt Excellent,* and *Commendable Qualities,* and, has the Quinteſſence, and Perfection, of all *Princely Virtues,* in Himſelf; and therefore, to *Such an One,* We cannot Poſſibly Pay, too much *Legal Deference, Affection,* and *Regard,* by the Very *Principles,* I have, *Here,* Laid down.

I muſt Beg Leave, to Obſerve, *Once More,* as it *Now Occurs to Me*; that, if *Any,* after All I have Said, of that Matter, will not be Prevail'd upon to Think, that I have *Kept Cloſe to the Deſign of This Day*; I Freely Acknowledge it, *in One Senſe.* and in *That Only,* i. e. according to the *Intention,* and *Addreſs of Many,* on This Occaſion, both in *City,* and *Country.* Who have, *Long Since,* and *Now,* it is to be Fear'd, as much *As Ever,* Given us Occaſion, to Uſe the Words of the Prophet; 'Behold, Ye Faſt for 'Strife and Debate, and to Smite with the Fiſt of Wickedneſs; 'Ye ſhall not Faſt, as Ye do this Day, to Make your Voice to 'be Heard on High.' Whether, Ever We ſhall ſee, the *Latter Clauſe* here, Verified, or not, yet, the *Former* is very Applicable to our *Preſent Caſe*; for which Reaſon, *My Opinion,* I confeſs, of the *Uſual Management, of this Day,* has not been *Much in its Favour.*

I have *Long Griev'd,* in Secret, and *Deeply* have been *Diſtreſt, in Soul,* when I have ſo Often Heard, and Seen, *Artful,* and *Enterprizing Men, Manage the Paſſions of the People,* upon ſo *Plauſible a Pretence,* as *This,* to ſo *Bad a Purpoſe.* And, I have Frequently Obſerv'd, and Juſtly Dreaded it, *All Along*; that the *Loyalty,* which has been, ſo much Preach'd up, *On This Day,* would, ſome Time, or Other, Produce very *Dire,* and *Dangerous Effects.* Becauſe, I Always Suſpected, that *This* was *Really,* and *Secretly Deſign'd,* for *Some Prince,* whom our *Conſtitution, Knew Nothing of,* if One might Gueſs, at their Meaning, *Before Hand*: though, *Now* Indeed, We have Found, *All This,* but too *Sadly Verified*; and ſo, do not Speak, or Judge, by *Preſumptions* only, but *Real Facts.*

I am Bold, Here, to Say, that the *Late,* and *Preſent Rebellion,* which Never, yet, had its Parallel, in all Reſpects; this *Very Rebellion,* I Say, ſo *Intolerably Wicked,* and *Inexcuſable,* as it is, has been *Contriv'd,* and *Carried on, Fomented,* and *Actually Undertaken, Encouraged,* and *Secretly Pray'd for, if They Ever Pray'd, at all!* by thoſe *Very Perſons,* that have been *Loudeſt,* in their *Clamours* and *Complaints,* againſt a *Bug-Bear,* and *Scare-Crow,* of their Own Making. This *Juſt,* though *Severe Reflection,* has Often Induc'd Me, to Conclude, that the Generality of *Thoſe Diſcourſes,* which have, on *This Day,* been Set forth, to *Publick Notice,* have been, Little Better, than a *Formal,* and *Affected Scattering,* of *Firebrands, Arrows,* and *Death*; in *Sport,* by *Some,* in *Wrath,* by *Others*: and a Diffuſing, with *Great Pains,* add *Equal Pleaſure,* that *Latent Poyſon,*

Ran-

Rancour, and *Infection*, which has, Long Indeed, Lain *Fuming*, and *Corroding in the Heart*; but has, *At Last*, Broke out, to a *Very Fine*, I am Sure, a *Very Fatal Purpose*.

And, it is very Observable, upon this Point; that, whenever Men, of *Dexterous*, and *Consummate Wickedness*, have had some *Closer Game* than Ordinary, to Play; and, their *Views*, and *Hopes*, have Risen *Higher*, than Usual, by any *Favourable Circumstances*, that have *Occurr'd*, or, that have *Seem'd* to Do So; and, They have Thought themselves, upon *Such a Prospect*, in a *Fair Way*, of Accomplishing their *Grand Design*: then, an *Uncommon Fury*, and, an *Unmanly*, as well as *Hypocritical*, and *Perfidious Zeal*, have Exerted Themselves, with a *Greater Energy and Force*; and Help'd, to *Sanctify*, *First*, and *Then*, to *set Forward*, the *Intended Villany*.

By Such Methods, as *These*, and that, on *This Day*, which should have been Sacred, to *Duty*, and *Decency*, and *Honour*, and *Conscience*; but, Instead of *These*, has Always been Made, by Some, the *Grand Mart* of *Sedition*, *Prophaneness*, and *Irreligion*; our *Late Wretched Politicians*, Thought They had Effectually Gain'd their *Wish'd-for Interest*, and *Ascendency*, over the *Miserable People*; whom they had, as *Universally*, as *Unaccountably*, Bewitched, and Bewilder'd, to the *Ruin of Both*. And when *Thus*, they had Manag'd the *Populace*, to their *Hearts Content*, and Made the *Blind*, and *Giddy Multitude*, their *Property*, and their *Prey*; and Found *Them Ready*, to Run *Any Risk*, or *Hazard*, for a *Cause*, they had *Never Examin'd*, and *Knew Nothing of*; they were *Impatient of Any Farther Delays*. And *This Impatience*, was very much Encreased, and was Grown, Really, *Intolerable to Them*; when they had thus Got, their *Legions*, of *Men*, or *Devils*, Chuse *Which* You will, or *Both*, their *Own*, for Ever.

Nor, was there any Great Presumption, in all *This Confidence*, and *Hope*, as *Vast* as it was; when, They well Knew, that They had Reconcil'd, their *Forward Devotees*, so Far, to the Thoughts of *Popery it Self*, the *Only Artifice* and *Conquest*, that can Ever *Do Their Work*! that, it was *Look'd upon*, and *Pleaded for*, by Many, as a very *Tolerable*, or Rather, a very *Innocent*, if not *Eligible*, *Thing*. This Gave *Fresh Life*, to their *Mighty Designs*; when They Saw, with *Pleasure*, and even, with *Amazement*, too, at their own *Unexpected Success*; that They had Made *Most Persons*, Especially, among the *Vulgar Sort*, Indifferent, at Least, about *Popery*, the *Worst Religion*, in the World! Tho' they had been *Always* Set against it, Before, with an *Invincible*, and *Just*, and *Happy Prejudice*, Ever Since the *Glorious Reformation*; which *Many* were so weary of, and so *Willing to Show it*, that they were for Returning *to the Garlick, and Onions of Egypt*, with an *Eager Pace*, and *Fond Pursuit*.

And, when Thus they Found, *All Things* Easy about them, and *Every Circumstance*, almost *Conspiring in their Favour*, and Ready to Contribute, to their *Real Success*; they, *Then*, Thought it

High

High Time, to *Throw off the Mask*, and *Openly Undermine*, their *Long-Projected Villany*. This they *Kept Warm*, till the *Happy Crisis* should Appear; and they Found it, no *Higher Test*, to Remain *Conceal'd*, as Long as there should be *Occasion for it*. While they Skreen'd, All Along, their *Foolish*, yet *Fatal*, *Designs*, under the Highest Pretence to *Loyalty*, and *Obedience*; a *Passionate* and *Superlative Regard*, to the *Late Queen*, both *Dead*, and *Living*; not that they Valued Her Really, Themselves, any Farther, than they *Found*, or *Thought Her*, Fit for their Purpose! and a *False Zeal* for the *Church*, the *Church of England*, as They Call'd it, which the *Honestest*, among them, have *Since Forsook*; not that I Think *Them*, *Over-Honest*, for so *Doing*!

Thus, by the *Worst of Motives*, and the *Strongest Delusions*, and the *Weakest Foundation* Imaginable, as it has *Since Appear'd*, as well as *Wicked*; They, at Last, *Declar'd Themselves*, in their *Proper Colours*, and *Appear'd*, and *Acted*, One *Short*, but *Bloody Farce*, in Defiance of *King* GEORGE, and his *Legal*, *Fixed Government*. They *Rose*, they *Plunder'd*, and they *Ran about*, like Robbers, *Lawless*; not like *Gentlemen*, or *Soldiers*; till They Met, when, and where, they *Least Apprehended*, the very *Fate*, They had so Justly *Deserv'd*. This may be Said, more Especially of *Those*, that Broke thro' the most *Sacred Ties*, both of *God*, and *Man*, the *First Moment* they Appear'd in *Open Rebellion*; as if, there was no Other Way, to *Show Their Duty*, to which *Those* should have Engaged Them, than by the *Highest Act* of *Wilful Disobedience*.

But, as They Seem *Now*, to have *Quite Lost their Aim*, by the Interposition of a *Kind*, and a *Seasonable Providence*; We shall Leave them, to the *King*, and the *Laws*, to Reap their *Just Desert*. And We should Learn, *in the mean Time*, so to Improve, the *Mercy Bestowed*, as to Use our Utmost Endeavours, that the *Strength of the Party*, should, *by Degrees*, be *Utterly Broken*, Never More to *Rise up*, to *Insnare*, or *Endanger Us*.

Not, that We are for *Destroying Our Worst Enemies*, that have *Yet Appeared*, if it can, *Any Way*, be Prevented: We Hate not *Their Persons*; but We Condemn, and shall Ever be Afraid of, both *Their Principles*, and *Their Practices*. We should be Glad, to have *All Sorts* of Persons, among Us, Concur with Us, in the *Same Designs*, and the *Same Interests*; which are, and must be, Always, *the Same*, if ever We Propose to be Safe and Happy: and can *Never be Separated*, or *Sought Apart*, but to our *Mutual Detriment*; when We Have, and can Have, but *One Common End*, to Promote.

We should be Glad, to Come into *Any Healing*, and *Pacifick Measures*, with the most *Disguided*, and most *Furious Zealots*; well Knowing, that there are *no Terms* Requir'd, on *Our Side*, that can be, *Really*, Found Fault with: when they are no Other, than the Positive, the Beneficial, and the Indispensible Duties of *Allegiance*,

Quiet-

Quietness, and *Submission*. We would therefore, *Entreat*, *Perswade*, and *Conjure*, the *most Obstinate*, and *Unreasonable*, among Us, to See, and to Embrace, their *Own Interest*; as they Might, and Would *Soon Do*, if They would but *Join their Hearts* and *Hands*, with their *Fellow-Christians*, and their *Fellow-Protestants*.

But yet, if *Nothing* will be Able, to Work upon Them, and They Resolve, to be *Restless*, and *Impatient*, for they *Know not What*; and Spurn against the Blessings, which, *Now*, Hang over their Heads, and which They have as much a Right to, if they Themselves will, as their *Fellow-Subjects*, and may Have, for Accepting: We see no Reason, when Providence has, *Once More* Put it into Our Hands, Why, *We* should not be Happy, without Them. But, can We *Really be So*? at Least, so *Completly*, and *Comfortably*? I Think Not; I *Know*, I *Feel* it. For, how is it Possible, but that our *Bowels should Yearn*, towards our *Own Flesh*? or, that We should See, both the *Deceivers*, and the *Deceived* together, Running Headlong, upon their *Own*, and *Others Ruin*; and not have *Anxious Thoughts*, and *Bleeding Hearts*, and *Painful Hours*.

For my *Own Part*; I most Solemnly Declare, that I *Heartily Pity Those*, that will be *Friends*, neither to *Us*, nor *Themselves*; and Seem Resolved, to Put Us, under the *Ungrateful Necessity*, of Declaring our Selves, *Their Enemies*, whether We Will, or Not. I have *Often* Pray'd, for such Unhappy Persons, *in Secret*; which is no More, than what *Reason*, and *Scripture Dictate*, in the Pattern, and Practice, of Holy *David*. And that the *Greatest Specimens of Humanity*, *Concern*, and *Tenderness*, to Say no More, may not be *Wanting*, upon This Occasion, and Cause Given, or Taken, to *Complain of that Want*; it may not be Amiss, to Let *Others See*, that We Know how, to Pray for Them, *in Publick*.

'God Grant Them, *Sounder Principles*, and *Better Minds*; Rectify their *Mis-Understandings*, and Mend their *Manners*; Make Them Once *Honest*, if That *Yet* can be! and *Then*, They Soon are *Their Own*, and *Ours*, and the *Publick's*: but, *Without This*, They will be *Ever Lost*, to *Each*, and *All*.

And must They *Needs be Lost*? is Their Case *So Desperate*, that it cannot be Better'd? *It Cannot be So*, unless they *Will Themselves*. Have *Reason*, *Law*, and *Conscience*, Lost all their *Kindly Force*, and *Weight*; become *Empty Sounds*, and Stand for *Cyphers*? Are all those *Political*, as well as *Christian Virtues*, which, in the *Late Reign*, were so much Magnify'd, and Skrew'd almost *Beyond their True Design*, at Least, Applied, to a *Wrong Purpose*; Become Useless, and Insignificant, in *This*? Must our *Wounds* Ever be *Kept Open*; our *Ill-Blood* Never be *Corrected*; our *Hearts* *Allayed*?

Let

Let Us Stand Still, a Little, and Look About Us; Conſider, What We are Doing; and, What, in the End, muſt Needs be the Conſequence, of thoſe *Jealouſies*, and *Animoſities*, that *Still* Prevail amongſt Us. How Deſirable would it be, to See All *Theſe* Buried in *Eternal Oblivion*; our *Warmth Abated*, and our *Paſſions Cool'd*? Till, We Become, if *Yet* there be ſuch a Bleſſing, *in Reſerve*! as much *One*, in *Real Affection*, as We are, or ſhould be in *Intereſt*; if We were but *ſo Wiſe*, as to Cultivate, and Proſecute them, *in Time*. God is our Witneſs, We would Do *Any Thing*, in our Power, to *Promote Peace* and *Unity*, among our Selves; and We ſhould Think, *No Condeſcenſion*, and *Forbearence too Much*, *No Pains*, and *Diligence too Great*, if by *Any Gentle*, and *All Proper Methods*, Others might be *Brought to Reaſon*.

We could Plead with them, upon our *Bare*, and *Bended Knees*, if *That* would do the Work. *Men*, and *Brethren*! *Fellow-Chriſtians*, and *Fellow-Subjects*! For *God's Sake*! For the Sake of *Church*, and *State*, which are, *Now*, Well Nigh, *Out of Danger*! for the Sake of Your *Families*! Your *Wives*! Your *Preſent*, and Your *Lateſt Poſterity*! And, if there be any *Thing Elſe*, in *Nature*, *Reaſon*, *Law*, more *Tender*, and *Engaging*, which may be *Better Felt*, than *Tollerably Expreſs'd*! Try for *Once*; for, We Know You do not Do it *Heartily*, as it is, whatever You may *Profeſs*; the More's the Pity! Try, I Say, to *Love the King*, the *Whole Royal Family*, and the *Wiſe*, *Juſt*, *Impartial*, *God-Like Adminiſtration*, under *Him*, as well as *We Do*; and You will Soon *Like Them*, as well as We.

Endeavour *This* in Good Earneſt; yea, *Put a Force* upon your Selves, Rather than *Not Do it*; and Cultivate, and Expreſs, with ſome *Decency*, and *Reſolution*, and *Steadineſs*, all the *Social*, *Pleaſing Arts of Life*, in which You have, *Hitherto*, been Wilfully, and Abominably *Defective*; and We will Meet You *More than Half Way*. And, if an *Enemy's Word* may be Taken, for *So*, I am Afraid, Some of You have Accounted Me, All Along; tho' My Great Deſign has been, to Show, How Much I would Feign *be a Friend*: I Queſtion not, but You would Soon Reap, the *Satisfaction*, and *Advantage*; and Thank *All*, that Act, from the *Same Principle*, with my Self, ſome Time, or Other, for our *Honeſt Advice*, and our *Diſintereſted Concern*.

We can, *Now*, indeed, *Shift Pretty Well*, God be Prais'd! *without You*, tho' not ſo *Agreeably*; for We Love, and Want, *More Good Company*, in our *Common Cauſe*. We *Seek You*, Indeed, and would Fain Help to *Make You Happy*, if We could; but, We *muſt*, and *will Seek*, and *Serve Our Selves* too. We would, However, have All Things, *in Common*, as to Our *Publick Friendſhips*, and *Civil Dependances*, upon *Each Other*; having a Mind, to Come in, for a Share, with You, in the *General Pleaſure*, and *Univerſal Profit*, that would Ariſe, from a *Cloſe*, and an *Harmonious Concord*. We are *Loth to Enjoy* theſe Real Bleſſings, *without You*, and by *Our Selves*; as We muſt be *Forc'd to Do*, if You *Stand out*, Any Longer.

For,

For, if there is *No Peace* to be had, upon *Juſt* and *Equal Terms*; and, it is Expected, that *We* ſhould comply, with the *moſt Extravagant Schemes*, to Put an End to any *Further Differences*, and *Diſputes*; or Gratify the moſt *Exorbitant Deſires of Others*, without any *Real Advantage, to Them*, or *Us:* We Beg Leave, *Here*, to be Excus'd, from being *Acceſſory to Our Own Deſtruction*; when it is not Fit, or Reaſonable, that, to *Prevent Others Sin*, and *Suffering*, We *Incur them Our Selves*, to Save *Them Harmleſs*.

We are *Tied Down* to the *Preſent Government*, and to Our *Stated Laws*, by *Previous Wiſhes*, *Preſent Oaths*, and *Future Hopes*; *Dear*, and *Strong Engagements All*! not Poſſible to be Departed from, either with *Honeſty*, or *Advantage*. So that, it's Impoſſible, that *We* ſhould Go over to *Thoſe*, that thus Differ from Us, in our *Fixed Sentiments*, and *Confirmed Opinions*, both of *Our Duty*, and *Our Intereſt*: But, *We Expect*, that *They ſhould Come to Us*, *Where* We have Made a *Legal Stand*, which We *muſt*, and *will Maintain*; and *Their Alone*, can Make Us *All Happy*. And, would They but *Once*, Entirely Join with Us, upon this *Fair Propoſal*, in which there can be *No Deceit*, or *Sinifter End of Ours*; how Willing ſhould We be to Receive, with *Open Arms*, and *Raptur'd Souls*, *All* that would, *Thus*, Come in to Us, upon a *Juſt Conviction*? And Do We Invite Them, to *Any Thing*, in this *Whole Affair*, and *Pathetick Expoſtulation*, but what, it is a *Crime*, a *Heavy Crime*, *and Guilt*, not to *Know*, and *Love*, and *Chuſe Themſelves*?

Thus, have We Endeavour'd, to *Diſcharge Our Conſcience*, and, We Truſt, Acquit our Selves, both *before God*, and *the World*; which muſt Leave all *Thoſe*, Inexcuſable, for Ever, that will not, *for the Future*, Join Iſſue with Us. But, if *None* of theſe Arguments, will Prevail, as Methinks they *Might*! but a *Spirit of Strife*, and *Malignity*, and *Oppoſition*, muſt *Yet* be Indulg'd, and Kept up; as We See but *Little Hopes of Amendment*! the Lord Himſelf *Judge*, between *Us*, and *Our Adverſaries*! and Deal with Us, according to the *Integrity of Our Hearts*, *in this Matter*.

We would Willingly, Indeed, *Unite*, *Once for All*; but, it muſt be, upon *This Expreſs Condition*, from which We Never *Can*, or *Shall Depart*, that They Submit out of Hand, to Some *Previous Trial*, of their *Good Intentions*, and their *Better Conduct*. And, that, They *So Far* Learn, *before Hand*, to Get ſome *Command*, and *Aſcendency*, over their Own *Unruly Spirits*; as to Enter, *Immediately*, upon the *Firſt* Neceſſary Penance, of *Modeſty*, *and Silence*, which muſt be the *Pledges*, *and Forerunners of a Real Converſion*.

And when, *Once* they can, by Little, and Little, Accuſtom Themſelves to the Voluntary Yoke of *Diſcipline*, and *Reſtraint*, no very *Great*, but a very *Wholeſome Severity*! there may, Poſſibly, be *Some Hopes of Them*. But *Here*, there is Great *Prudence*, and

Caution to be Us'd; for I am Senſible, We muſt Uſe them, very *Gently*, at *Firſt*, or they will Plunge, and Flounce, moſt Ill-Favouredly; Like an *Heifer*, Unaccuſtom'd to the *Yoke*, or, Like a *Wild Bull*, in a *Net*, or *Toil*. For, if the *Obligations*, which the *Law it Self*, has Enforc'd, be Submitted to, with ſo *Ill a Grace*; We can Hardly Expect, that They ſhould be very *Forward*, or *Hearty*, at *Firſt*, or on a Sudden, in that *Hard Leſſon of Obedience*, to One, they do not *Like*; which muſt, for a While, be a *Bitter Potion* to Them, as far as it Puts a *Force*, upon their *Natures*, and their *Principles*.

But yet, *This muſt be Attempted*, and *Submitted* to, if *Ever* They are Reclaim'd. And, when *Once*, They can Give Themſelves, but a Little Solid Time, to *Cool*, and *Reaſon*, with *Themſelves*, and *Others*; and, they are but Once, at Leiſure, to *Think Soberly*, but for a *few Minutes*, of their *Own Caſe*, and *Ours Alſo*, which I Believe, is *More* than Moſt of Them Do; We might Hope, *After All*, to See their *Wildeſt Paſſions Calm'd*, their *Prejudice*, and *Perverſeneſs*, *All Remov'd*; and *They*, Brought to *Themſelves*, and *Us*.

But, if *Nothing* will Prevail, We muſt Leave Them to *God*, and *Their Own Better Thoughts*; and *So Far*, be *Juſt to Our Selves*, as to See to it, that We be not *Undermin'd by Others*, at the *Same Time*, that We are Endeavouring to *Save Them*. If they will *Urge Their Fate*, and Dally with *Royal Clemency*, and *Publick Juſtice*; and Put, the *Mildeſt Prince*, that Ever was, and the moſt *Merciful Government*, Theſe Nations Ever Enjoy'd, beyond *All Temper*, *Patience*, and *Decency*; We muſt Leave Them *to the Laws*, as *Incorrigible*, and *Deſperate*.

There is *Much*, indeed Owing, according to the *Dictates of Humanity*, and the *Better Precepts of Religion*, even, to *Theſe Abandon'd Men*, that Make the moſt *Ungenerous*, as well as the moſt *Ungrateful Returns*. But, when We have Gone, as *Far as We have Done*, and *Farther*, it may be, than, in Reaſon, *We ſhould*; our *Chief Regards* muſt Return, more Strongly, both *to Our Selves*, and *to the Publick*. We have Try'd, how far *Good Words*, and *Gentle Methods*, might be of Service; but *Evil Men*, muſt not *Always Think*, that They ſhall, *Even*, Come off with *Impunity*, becauſe, ſo *Few* of Them, as *Yet*, have Met with their *Juſt Deſerts*.

Though *Juſtice* be Repreſented, with *Leaden Wings*, and *may*, *and ought to Move* but *Slowly*, while there is any Room, to *Hope for Amendment*; yet, it will be Found, at Laſt, that She has *Iron Talons* too, tho' She don't, *Always*, *Shew them*; to *Cruſh* both the *Implacable*, and the *Impenitent*.

We have the *whole Legiſlature*, on Our Side, which is *Our Glory*, and *Our Happineſs*; and *All Perſons*, in a Manner, of *Figure*, and *Fortune*, I am Sure, of *Senſe*, and *Honour*, are *with Us*. And therefore, if *Others* Remain *Deaf*, to all Our *Remonſtrances*, and *Reproofs*, and all *Paſt*, and *Preſent Methods of Accommodation are Rejected*; We ſhall *Commit Our Cauſe to God*, and Now *Change Our Language*.

Things

Things have Taken such a *New Turn*, Since the *Open Rebellion*, that We are, Almost, upon *Another Foundation*, than We were *Before*; or, at Least, We have such *Different Considerations*, to Inspire, and Direct Us; as could not, *Till Such a Juncture*, be *Imagin'd*, or *Expreſt*.

Matters are *Now* Brought, to *Such a Paſs*, that there's *No Delaying*, or *Trifling*, any Longer; and, there's an *Abſolute Neceſſity* for it, if We would not Again, Fall into the *Same Unhappy Circumſtances*, as We have ſo *Narrowly*, and ſo *Seaſonably*, *Eſcap'd*; to Treat all *Publick Traytors*, and their *Adherents*, and *Well-Wiſhers* too, not with *Pity*, any Longer, as *Miſtaken Men*; but, with a *Keen Reſentment*, and the *Severity of Juſtice*, as *Falſe Brethren*, yea, as *Bloody*, *Perjur'd*, *and Reſtleſs Enemies*.

Remember *Here*, and *Ever Deteſt*, that *Vile Diſcourſe*, I had Almoſt Said, *the Man too*, that Made this Phraſe, or Title, of *Falſe Brethren*, Remarkably *Odious*, Ever Since; and was the *Greateſt Source and Cauſe*, of All our *Publick Evils*, *it Self the Greateſt*! both as to thoſe *General Diſſatisfactions*, which have very Induſtriouſly been Rais'd, and Kept up, from *That Very Time*, and of that *Open Rebellion*, for which *Theſe* were, Long Since, *Calculated*; It Being, the *Helliſh*, yet *Pleaſing*, *Darling Scheme*, of the *Whole Party*. Though, Now, *Kind Providence*, by an *Happy*, and *Amazing Turn of Things*, has ſo Order'd, and Over-rul'd Matters, for our Advantage; that, this *Baſe Artillery*, with which They have, ſo *Long Inſulted*, and ſo *Unjuſtly Annoy'd*, their *Innocent Neighbours*, and Sound their *Account* in it; is *All Levell'd*, the *Other Way*, and does *Good Execution* upon *Them*; and that with *Honour*, and with *Juſtice too*. So *Eaſy* is it, at Preſent, and *Strictly Allowable*, to *Fight* Our Enemies, with *Their Own Weapons*; Eſpecially, when *They* Attack'd *Us*, and Our *Country's Cauſe*, when We were *Buſy*, and *Unarm'd*, and *That*, without any *Juſt Provocation Given*.

It is *High Time*, and *More* than *Time*, to Make a *Thorough Work* of it, if *All Terms* are, Still, Rejected, as They have been *Already*; and *This* is *Now*, we Bleſs God, *in Our Power*. And this is *Juſt*, as well as *Practicable*; for, neither can *Europe it Self*, *be Safe*, nor *Great Britain*, *be Happy*, while there is an *Enemy*, if it be Poſſible, to *Find Him out*, Left in a Capacity, *to Do Miſchief*; which is *All the Revenge*, We ſhould *Wiſh* to have of them.

My *Regards to the Publick*, may Seem to Carry Me, *Beyond my Self*, in many Reſpects; but yet, I cannot Help Suggeſting, that We have, *too Long*, Retain'd *Theſe Vipers* in our Boſoms, that have Plainly Show'd, by All that Men can do, that They would have *Stung Us*, Long Since, *to Death*, if We had been Left, either to *Their Power*, or *Their Mercy*. And, can We be Blam'd, if, after We have ſo *Liberally Partook*, of their *Falſe Kindneſs*, and have Suffer'd *So Much*, by their *Soppe Embraces*, Guilded over with the Title, of *Safe*, *Honourable*, and *Laſtings*; can We be Blam'd, I Say, if, *We So Far* Take Care of Our Selves, how we *Suffer by Them again*, as to Take away *That Sting*, which has Gone ſo much

Smart; which will Render Them, very *Harmleſs Indeed*, and very *Deſpicable Mortals*.

Lenity and Forbearance, have Made them *Inſolent*, and *Aſſuming*, very *Forward*, and very *Pooliſh*; and therefore, *Severer Methods*, within the Compaſs of *Law, and Juſtice*, and of *Prudence too*, are Hereafter to be Us'd. It is Fit, that *Publick Nuſances* ſhould be Remov'd, from before Our Eyes; and *Corrupt* and *Putrid Members*, if They *cannot*, or *will not be Cur'd*, be *Cut off* from the *Body Politick*. And, when *Once* We are ſo Happy, Pray God, it may not be *Long*! as to Get Rid of the *Moſt Flagrant*, and *First-Rate Monſters*, in a *Due Courſe of Law*; who have ſo Strictly Imitated the *Pattern*, and Trod in the *Steps of the Regicides of This Day*, tho' They have not Come off *So Well*: it would be well for Us, if Our *More Lurking*, and, ſo Far, *more Dangerous Enemies*, could be *Found out*, and *Render'd Odious*; for which *Proper Methods* have not been *Wanting*.

Or, this Labour might be *Spar'd*, for the Future; if They would but Do *Themſelves*, and *Us*, ſo much *Juſtice*, as to Convey Themſelves, Like Some of their *Doughty Champions*, and *Wandring Forerunners*, into ſome Land of Bondage; *Fit* only, for thoſe *Abject Minds*, that would have *Sold*, and *Sacrificed*, both *Their Own*, and *Others Birth-Right*. Here, they might Indulge their *Fond Paſſion for Slavery*, without either *Controul*, or *Pity*. Or, They would Meet with a *Juſt Reward*, both for their *Folly*, and for their *Wickedneſs*; by Being Forc'd, to Make *Brick*, and *Tiles*, without Straw, under their *Young Maſter*, that is Got to them, *at Laſt*; the *Fitteſt Employment*, I can Think of, both for *Him*, and *Them*!

If, This may Seem *too Light*, for this *Solemn Occaſion*; I muſt Confeſs, that I have *Put a Force* upon my Self, in it. But, I was Willing, Juſt to let *Our Adverſaries* See, Once for All; that We do not *Court Them*, becauſe We Think them *Formidable*: but, We Eſteem their *Cauſe So Inglorious*, and their *Diſguiſe*, where They Uſe Any, ſo *Ill-Manag'd*, that We can Eaſily Look through it, and *Dare* let Them Know, that We Obſerve Them Well, when They may not Think of it; and, are not *Afraid* to Treat Them, upon Occaſion, as *Contemptible*.

They muſt *Needs be So*, to the Laſt Degree, if We do but Conſider, Value, and Improve, the *Preſent Situation* of our Own Affairs; which Renders Us *Secure*, I don't Queſtion, from *All Their Deſigns*, and Makes Us Look on Them with *Diſdain*, or *Pity*, Rather than They ſhould be Forgotten by Us, when We our Selves, are Got out of their Reach.

God has Given his *Sacred Majeſty*, the *Necks* of Many of his *Oppoſers*; and We Seem to be out of all *Real Apprehenſions of Danger*, from *All Others of Our Open Enemies*: and, *Thus far*, We are in Peace and Safety. Not, that We ſhould be *too Preſumptuous*, or *Secure*, under the moſt *Promiſing Face of Things*; Eſpecially, when We Know, not how, Entirely to be Defended, from the *Artifices*, and *Incurſions* of Thoſe *Secret Enemies*, that have *Swallow'd Oaths*,

Oaths, which They were *Loth to Take*; and, will be Glad to *Contradict*, and *Break Them*, as soon as *Ever* They can Do it, *with Safety*.

But yet, *Our Cause is God's*, and *His*, I Trust, *is Ours*; and to *Him We Commit Both*. To *Him*, I Say, who, as He has *Mercifully Own'd*, and *Wonderfully Stood* by Us, *Hitherto*; So, We should Humbly Beg, that He would *Not* Vouchsafe to Do *So*. But *Then*, it is but Reasonable, that He should Receive *From Us*, Some Returns, Suitable to the *Salvation*, He has, *So Far*, Wrought for Us.

We have, *Now*, an Opportunity, to Make our Selves, under God, *Easy*, and *Secure, for Ever*; and that, *Such an Opportunity*, I must be Free to Tell You, as We *Never had Before*; nor, can *Ever Hope for Again*, if We *Trifle with This*. We may *Do Our Selves Justice*, in this *Favourable Conjuncture*; if We have but *Wisdom*, *Courage*, and *Bravery Enough*, to Pursue *That Advantage*, which Providence has Put into Our Hands.

It might Look, like Great Presumption in *Me*, so much as to *Seem* to Prescribe, and Dictate, in the *Present Posture of Our Affairs*. But, This, however, I will *Venture to Say*; God has Open'd to Us, *Such* a Scene of Providence, as *Was* as much as above our *Expectations*, as our *Deserts*. This is the *Auspicious Minute*, and *Happy* when! Hereby, We are *Able*, God Make *Us Willing too*! to *Guild the Treacherous*, and *Bloody Hypocrisy*, *for Ever* from So they are, to a *Man*, whatever Fair Appearances, and Pretences They may Make. Remember *Pudsey*, and *Let's Do Our Duty*; and See, who Dares to *Plead for Baal*, and *His Priests*, and *his False Religion*. This also, may Afford Us a very Good Occasion, to *Mend All Faulty Protestants*, amongst Us, that *Want It*; and, God Knows, that *too Many of Those*, that Call Themselves, but very *Untruly*, of the *Church of England*, are of *This Number*.

Now, when there may *So much* be Done, for *God*, and for *Our Selves*, with Reference to our *Enemies*, both *Old*, and *New*; I mean, All *Papists*, in the Kingdom, and all Those *Bad Protestants too*, that have *Sided with Them*; who (as They *Drew in* One Ad nother, into the *Same Crime*) So, they *Ought*, in Reason, to be *Join together*. When there is *So Much*, I Say, to be Done, upon these Accounts; I Don't See, how *They*, that are *in Authority*, can Answer Better, what is Expected from Them, both to *God*, and *Man*, than to do the *King*, and the *Nation*, *Exact*, and *Exemplary Justice*, upon These *Different Sorts of Rebels*. This to Mention, with the *Profoundest Humility*, and *Deference to my Superiours*. Also, I Take no *Greater Liberty*, on this Behalf, than what Every *Free-Born Subject*, has a Right to, within the *Bounds*, I have Set for my Self, and shall be Carefully, *Always to Observe*.

Under this *Voluntary*, and *Honourable Restriction*, I Again Repeat it; that, I don't See, how *They*, that are at the *Helm of Publick Affairs*, and *Manage*, under his most *Sacred Majesty*, the *Eminent Interests of the Publick*; will Answer it to *Their Prince*, and *Country*,

to

to their Own Consciences, and to the Whole Nation, in this World, if They don't Do Their Parts with Integrity, and Faithfulness. Or, how They will be Able, to Account for it, at Last, at that Awful, and Impartial Tribunal, Above, where there will be No Distinction of Eminences, and Figure, unless it be, to Exact from Such, a Severer Reckoning, than from Others, if They Do not, at This Time, Effectually Comply to Our Deliverance, as They Can, as They Ought, to Do.

I Hope, tho' a Brave Man, and a Glorious Patriot, Once Suffer'd for his Generous Concern, for his Then Bleeding, Dying Country; and, Run the Risk of his Fortune, and his Life, to Make the Best Stand, against Prerogative Usurpation, that was Got into High Places, which Ought to Do, and to Shew, It will be no Crime in Me, to Make Bold with that Expression of His, which Then, so Unjustly Gave Offence; and Say, Once Effectual EXPECTS, at This, and More than This Glorious Revolution, is Ireland, DESERVE it; and, all Europe Reform'd, GROANS for it!

As, to the Sad Case of This Day, as who is so Blind, that does not See, that it has been, and is Miserably Abus'd? It is Worth While, Considering what Evils this has Already, and Very Lately Produc'd, to Look Well after it, and Provide against it, in Time. Merchants, & would not Have the Heavenly, Land Affair, at Last, Incur the Mistake of all Sorts of People, both Those, that may Die for it, will Those that are Against it, are Better Dispos'd, for Such a Change, and Others, as Many will Possibly Repent it, who may, for what I Know, be the Best Judges in this Case. And, However, for the Present, to have some Men, and Power Out, Attend the Ministry, in the Service of This Day, and Secure the Minds of People, by Degrees, as well as Regain that Majesty, and their Common Temper; and, to Lead Them on, Easily, and not of a Sudden, or by Surprize, into a Well-Grounded Abhorrence, of the Principles, and Practices, of Those Wretches, who have, before, Led Them Astray. And, if by such Prudent Methods, as They were Sufficiently Prepar'd, for the Trial of in Ireland, They Obey Expedients, if the Higher Powers, should Consent to, and Lead it, that Such a Diffusion, of Just Offence, as is Commonly Manag'd, and Such a Sense of Conviction, throughout the Nation, may Prevail, and Tenderly, and Soberly Work Men, and Things, to Their Proper Channel, and Temper.

This Method, These that have been Most Fond, of its Compliance, all along, for Both Reasons, to Themselves, would, I am Apt to Think, be the Readiest Disposition, that Any Other, when They can, All Things Else Thus Disposing, to Do, This, and whatever else, does Concern our Public Peace, and Security, may, and ought Speedily, to the Welfare of our Affairs, both in Church, and State. And till Providence, to Remove, or Cure, this Sore Evil, and to Give All Our Other Political Maladies, and Distempers, can be

or

be *Found out*, and *Applied*; it would be Well, if all *Eminent Preachers*, and all *Other Dignified Persons*, would *Vigorously Exert Themselves in Publick*, and Help to *Remove these Prevailing Mistakes*. And Certainly, the *Tall Cedars*, in our *Lebanon*, might Do much *Real Service*, in *This* very Respect, if They would but *Appear*, and *Act more*, upon this Urgent Occasion: when it *may*, Possibly, be *Esteem'd a very Daring Presumption*, in Others, so much as to *Mention*, what I have Ventur'd to Do, and much more, to *Recommend it*, to *Others*.

But, be *That* as it *will*, or *may*; I Know not, of *any One Method*, by which, such *Considerable Men*, even, *All* that are *Truely Good*, as well as *Great*, amongst Us, can serve *Their King*, and *Country Better*; or Contribute, to the *Securing*, to our *Dearest Posterity*, the *many Blessings of a New Æra*, both *Spiritual*, and *Temporal*; than, by being *Unanimous*, and *Vigorous*, at this Time, in the *Defence of our Constitution*, in every *Valuable Branch of it*; which We See, either *Openly Contemn'd*, or *Secretly Invaded*, and *Struck at*, by Our *Enemies*.

Upon the Whole; Were there but *more Courage*, *Integrity*, *Zeal*, and *Faithfulness*, Manifested, in all *These Weighty Concerns*, and by *All Sorts of Persons*, of every *Degree*, and *Distinction*, that would *Approve Themselves*, to be *Real Friends* to the *Publick*, as *Many Profess*, and *All* should *Think it*, both *their Interest*, and *their Duty to be*; We should *Soon* be Set upon a *Better Foot*, than Ever, and *Appear*, both at *Home* and *Abroad*, in a *Brighter*, and a *Surer Light*, than We do, *Even*, at *Present*. And then, *Great Britain*, both in its *Civil*, and *Ecclesiastical Polity*, which God Preserve! would, *Once more*, and *Ever*, be the *Desire* of *All Nations*; as it was, under the *Late Management of Affairs*, *the Scandal and Reproach*.

Proh Pudor! Ah Dolor! Verba Desunt ———
Lugeamus!

PROTESTANTISMO SACRUM.

Commendo Vos, Co-Subditi Omnes, Conciveſque Charissimi! *Dilectioni Dei*, & *Odio* PAPATUS, & TORISMI, *Dr. Holland, Reg. Profl.* OXON. Jac. I.

Tempora Mutantur! ——— *Horresco Referens.*

Ne Plus Ultra.

FINIS.

THIS Diſcourſe, was *Actually Prepared*, and *Fully Compleated*, before the Beginning of *January*, and has Undergone no Alteration *Since*, Except *One Single Sentence*; which was not *Matter of Fact*, after the *Pretender* had Invaded His *Majeſty's Dominions in North Britain*: but, is *Again Become True*, Since his *Eſcape* from Our *Victorious Army*, which Struck *Terror*, Wherever it Came, and Made Our *Wretched Enemies* Fly Before It.

If Any will Find Fault, with ſo Great a Mixture of *Thankſgiving*, in a *Faſt Sermon*; I can only Say, in my *Own Vindication*, that the *Signal Appearances of Providence*, in *Defeating* that Part of the *Rebellion*, which was *Undertaken* in *England*, and *Weakning* ſo much, that other Part of it, which has *Held out Longer*, in *Scotland*, and has been Attended with *very Direful Effects*; Gave Juſt Occaſion, for ſuch *Pleaſing* Sentiments, of *Gratitude*, and *Praiſe*, And the *Seaſonableneſs*, of this *Late Senſe* of *Divine Goodneſs*, which have ſo *Lately Occurr'd*, does Make, tho' not *Thoſe Known*, Our *Rejoicing on That Day*, very *Remarkable*, if it were not *Proper*. When it is to be *Obſerv'd*, and Ought *Long to be Remember'd*, that the *Rebels* were Struck, by their *Own Guilt* and *Deſpair*, with the *Utmoſt Panick*, and *Univerſal Confuſion*, on the 10th of *January*; and Ran Away, Like *Cowards*, as well as *Traytors*, on the 11th. Never more, it is to be Hop'd, to *Make Head Again*, when that *Sentence Paſt*, has ſo *Shamefully Left Them in the Lurch*. This, if Nothing elſe could Do it *Before*, might Make his moſt *Active Friends*, and *Deluded Followers*, and *Silly Admirers*, *out of Love with His Perſon*, and *Abandon His Cauſe*, for Ever; if They have but the Leaſt Dram, of *Common Honeſty*, or *Ordinary Senſe*.

——— *Priſci Hinc, Procul Eſte Prophani!*
Ite Rebelles! }

ADVERTISEMENT.

PLeſquam Spectatum: Or, *The Happy Surprize*. A Sermon Preached at *Patching* in *Suſſex*, on *January* the 20th 1714-15. Being the Day of Thankſgiving, to Almighty God, for Bringing His Preſent Majeſty, to a Peaceable and Quiet Poſſeſſion of the Throne, and Diſappointing thereby the Deſigns of the Pretender, and all his Adherents. Price 6*d*. Sold at the Places mention'd in the Title of this Sermon.

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